

PRIZE ESSAY

AND

LECTURES,

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT NEW HAVEN, CONN., AUGUST, 1853;

INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

BOSTON:
TICKNOR, REED, AND FIELDS,
Corner of Washington and School Streets.
1854.

Entered according to Act of Congress, in the year 1854, by
TICKNOR, REED, AND FIELDS,
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THURSTON, TORRY, AND EMERSON, PRINTERS.

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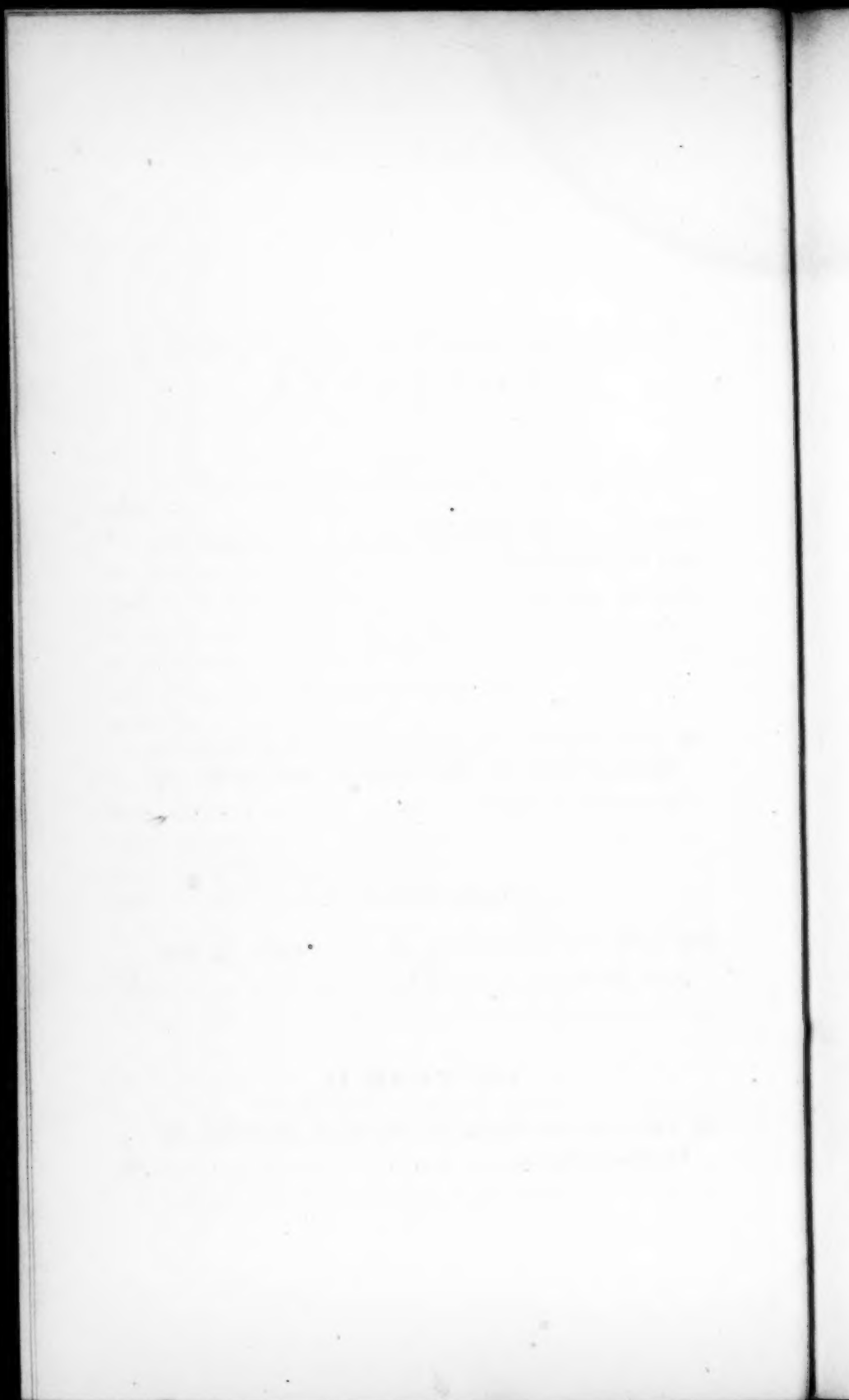
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AMERICAN INSTITUTE OF INSTRUCTION.

TWENTY-FOURTH ANNUAL MEETING.



JOURNAL OF PROCEEDINGS.

NEW HAVEN, CONN., AUGUST 16, 1853.

THE Institute assembled in the Hall of the House of Representatives at 10 o'clock, A. M., and was called to order by the President, GIDEON F. THAYER, Esq., of Boston.

Prayer was offered by the Rev. Dr. Mitchell, of New Haven.

The Institute received a cordial welcome to the State of Connecticut from the Hon. Henry Barnard, State Superintendent of Schools, and to the City of New Haven, from James F. Babcock, Esq., who spoke in behalf of the New Haven Board of Education, and the Common Council of the City. Mr. Babcock read a communication from E. C. Her-
rick, Esq., tendering to the members of the Institute, in behalf of the officers of Yale College, the use of the Library, Cabinet, and Picture Gallery, connected with that Institution.

Prof. Silliman, Sen., in behalf of the Faculty of Yale College, made a brief address, expressing his sense of the importance of the work in which the Institute is engaged, and of the value of a general diffusion of knowledge, as shown by this country when contrasted with those of Europe.

The President replied to these addresses, thanking the several speakers and the public bodies represented by them, for the cordial welcome extended to the members of the Institute.

The Recording Secretary read the record of the last annual meeting, and the reports of the Treasurer, Censors, Curators, and Directors; all of which were accepted. The Secretary also read a letter from Mr. Solomon Adams, Chairman of the Committee of Arrangements, excusing his non-attendance on account of the severe illness of a member of his family.

Messrs. Kingsbury, Mansfield, and the Recording Secretary were appointed a Committee, to prepare and report the proceedings of the Institute.

The Treasurer, Mr. Wm. D. Ticknor, being absent, his son, Mr. Howard M. Ticknor, was appointed Treasurer *pro tem*.

At half-past 11 o'clock, a short recess was taken, after which the report of the Committee on Prize Essays was read by the Secretary. The Committee reported, that they had awarded the first prize, 25 dollars, to Mr. Edward A. H. Allen, of Troy, N. Y., for an Essay upon "*The Symmetrical Development of the Mental Faculties*;" that no essay worthy of the second prize was presented; and that the prize of ten dollars had been awarded to Mr. Cyrus Peirce, of Waltham. The author of the Essay to which the first prize had been assigned, not being present, it was read by Mr. Daniel Mansfield, of Cambridge.

Prof. Greene, of Providence, moved the appointment of a Committee to nominate officers for the ensuing year, and the following gentlemen were named as that Committee:—Messrs. Greene, of Providence, Batchelder, of Lynn, Libbey, of Portland, Hagar, of West Roxbury, Andrews, of New Britain, Morse, of Nantucket, and Metcalf, of Lynn.

Adjourned to half-past 2 o'clock, P. M.

AFTERNOON SESSION.

The Institute assembled at half-past 2 o'clock. The Recording Secretary being absent in consequence of illness, Mr. D. B. Hagar was appointed Secretary *pro tem*.

Mr. Jenner, of New York, offered the following resolution, which was discussed by Messrs. Jenner, Hedges, of New Jersey, and Greenleaf, of Bradford, and was then laid upon the table.

Resolved, That the highest interests of the community demand of the various Legislatures the permanent establishment of the Teachers' profession.

At 3 o'clock, a Lecture was given by Mr. John D. Philbrick, of New Britain, Conn., on "*The Advancement of Common School Education*."

After an intermission of fifteen minutes, the Lecture of Mr. Philbrick was taken up for discussion. Remarks were made by Messrs. Greenleaf, of Bradford, Hooker, of New Haven, Huntington, of Waterbury, Conn., Comings, of New Britain, Conn., and Prof. Silliman, Sen., of New Haven.

Adjourned to half-past 7, P. M.

EVENING SESSION.

The Institute met in the North Church, at half-past 7 o'clock. In consequence of the illness of Mr. F. T. Russell, who had been announced to lecture this evening, the lecture he had prepared for the occasion, on "*The Use of Rules in teaching Reading*," was read by his father, Prof. Wm. Russell.

WEDNESDAY MORNING, Aug. 17.

At 9 o'clock, the Institute was called to order by the President. Prayer was offered by the Rev. Dr. Cleaveland, of New Haven.

Mr. Philbrick offered the following resolution, which was adopted.

Resolved, That a Committee of three be appointed, to

report at the next meeting of the Institute, on the provisions for the support of public schools in the different States of the Union.

The chair appointed as that Committee, Messrs. Philbrick and Barnard, of Connecticut, and Bishop, of Boston. Dr. Lord, of Ohio was, on motion, added to the Committee.

A Lecture was then delivered by Prof. Krüsi, of Appenzell, Switzerland, on "*The Life and Character of Pestalozzi.*"

On motion of Mr. Morse, of Nantucket, the consideration of the topics presented in Mr. Philbrick's Lecture, was resumed. Mr. Morse offered the following resolution :

Resolved, That it is the sense of this Institute, that Keys to Arithmetics and Algebras, in the hands of the pupil, tend to make superficial scholars, and that thorough instruction and the highest good of our common schools, require our unqualified disapproval of their use.

The resolution, on motion of Mr. Huntington, of Connecticut, was amended, by the insertion, after the word "pupil," of the words, "or teacher." Having been discussed by Messrs. Morse, Greenleaf, of Brooklyn, N. Y., and Greenleaf of Bradford, the resolution was, on motion of Mr. Philbrick, laid on the table.

The Committee of Arrangements reported that gentlemen were in attendance from many States of the Union, and recommended that those gentlemen be invited to address the Institute at the close of the lecture in the afternoon, upon the condition of public education in their several States.

Mr. Peirce, of Waltham, deeming the subject of Mr. Philbrick's lecture to be still before the Institute, proceeded to offer remarks upon the use of "Keys," which being declared by the Chair out of order, Mr. Greenleaf, of Brooklyn, moved a reconsideration of the vote whereby Mr. Morse's resolution had been laid upon the table. The motion was lost.

The discussion of Mr. Philbrick's lecture having been resumed, remarks were made by Mr. Peirce, of Waltham, Rev. Dr. Bacon, of New Haven, Dr. Hooker, of New Haven, and Messrs. Wells of Newburyport, and Huntington, of Waterbury.

Mr. Wm. J. Adams, of Boston, offered the following resolution :

Resolved, That in the opinion of this Institute, pupils should be helped in their studies no farther than is consistent with the great paramount idea of teaching them to help themselves.

On motion of Mr. Bishop, of Boston, the resolve was laid on the table.

Mr. Bishop moved that the reports on Education from the several States be postponed to the evening. Lost.

Adjourned to 3 o'clock, P. M.

AFTERNOON SESSION, Wednesday.

At 3 o'clock, Mr. Peirce, of Waltham, read his Prize Essay upon "*Crime — its Cause and Cure.*"

The Reports from the States, which had been assigned to this hour, having been deferred till evening, it was voted, that the subject of the Essay be discussed, and that each speaker be limited to ten minutes. Remarks were made by Messrs. Greenleaf, of Brooklyn, Huntington, of Watertown, Bishop, of Boston, Rust, of Tennessee, Dr. Hooker, of New Haven, Rev. Dr. Sears, of Newton, and Dr. Gibbon, of North Carolina ; all of whom condemned the logic of the Essay, while they awarded all honor to the motives of the author.

Adjourned to half-past 7 o'clock, P. M.

EVENING SESSION, Wednesday, half-past 7 o'clock.

The Institute assembled in the North Church. Lowell ✓
Mason, Esq., of Boston, delivered a Lecture upon "*The teaching of Vocal Music according to the Principles of Pestalozzi.*"

Reports from the States being in order, addresses were made by Rev. Mr. Parsons, of Wisconsin, Prof. Fletcher, of Indiana, Mr. Smith, of Ohio, and Prof. Rust, of Tennessee. Further reports were deferred till to-morrow, to follow the morning Lecture.

Adjourned to half-past 8 o'clock, to-morrow.

THURSDAY MORNING, Aug. 18.

The Institute met at half-past 8 o'clock. Prayer was offered by Rev. Dr. Rockwell, of Philadelphia. On motion of Mr. Huntington, it was voted, that Mr. Peirce be permitted to address the Institute in regard to his Essay, after the morning Lecture.

✓ Mr. Thayer, at the desire of the lecturer, moved that Mr. Mason's Lecture be deferred for a time, to allow of more practical discussions. Lost.

The Committee on Nominations reported through their Chairman, Prof. Greene, a list of officers for the ensuing year. On motion of Mr. Greenleaf, of Brooklyn, the name of the Hon. Thomas H. Burrowes, of Pennsylvania, was added to the list of Vice Presidents. Voted to proceed to the election of officers. The Chair appointed as tellers, Messrs. Bishop, of Boston, Perry, of Providence, and Pettes, of Roxbury.

The list of officers, as reported by the Committee, and amended, were declared to be elected, viz :

PRESIDENT.

THOMAS SHERWIN, Boston.

VICE PRESIDENTS.

John Kingsbury, Providence, R. I.

Samuel Pettes, Roxbury

Barnas Sears, Newton.

Gideon F. Thayer, Boston.
Horace Mann, Yellow Springs, Ohio.
George N. Briggs, Pittsfield.
Benjamin Greenleaf, Bradford.
Daniel Kimball, Needham.
William Russell, Lancaster.
Henry Barnard, Hartford, Conn.
William H. Wells, Newburyport.
Dyer H. Sanborn, Hopkinton, N. H.
Alfred Greenleaf, Brooklyn, N. Y.
Cyrus Peirce, Waltham.
Solomon Adams, Boston.
Nathan Bishop, Boston.
William D. Swan, Boston.
Charles Northend, Salem.
Samuel S. Greene, Providence, R. I.
Roger S. Howard, Bangor, Me.
Benj. Labaree, Middlebury, Vt.
Thos. Cushing, Jr., Boston.
Rufus Putnam, Salem.
Ariel Parish, Springfield.
Leander Wetherell, Rochester, N. Y.
Ethan A. Andrews, New Britain, Conn.
Thos. Baker, Gloucester.
John Batchelder, Lynn.
Daniel Leach, Roxbury.
Amos Perry, Providence, R. I.
Nathan Hedges, Newark, N. J.
Christopher T. Keith, Providence, R. I.
Loring Andrews, Columbus, Ohio.
John D. Philbrick, New Britain, Conn.
Xenophon Heywood, Troy, N. Y.
James F. Babcock, New Haven, Conn.
Thomas H. Burrowes, Lancaster, Pa.

RECORDING SECRETARY.

D. B. Hagar, Jamaica Plain.

CORRESPONDING SECRETARIES

George Allen, Jr., Boston.

Charles J. Capen, Boston.

TREASURER.

Wm. D. Ticknor, Boston.

CURATORS.

Nathan Metcalf, Boston.

Jacob Batchelder, Lynn.

Samuel Swan, Boston.

CENSORS.

Wm. J. Adams, Boston.

Joseph Hale, Boston.

Joshua Bates, Jr., Boston.

COUNSELLORS.

Daniel Mansfield, Cambridge.

Samuel W. King, Lynn.

D. P. Galloup, Lowell.

A. A. Gamwell, Providence, R. I.

Elbridge Smith, Cambridge.

Solomon Jenner, New York.

F. M. Blake, Barnstable.

Charles Hutchins, Providence, R. I.

Leonard Hazeltine, New York.

David S. Rowe, Westfield.

Samuel W. Bates, Boston.

D. N. Camp, New Britain, Conn.

✓ Mr. Mason gave a familiar Lecture, upon "*Elementary instruction in Vocal Music.*"

The subject of Mr. Peirce's Essay having been taken from

the table, Mr. W. J. Adams, one of the Prize Committee, asked leave, in justice to Mr. P., to make a brief statement. He said the Committee consisted of five members of the Institute, each of whom, without knowing the names of the writers, read all the Essays at his own home, and at their next meeting, they were agreeably surprised to find, that, without concert, they had unanimously agreed. He thought there was a misapprehension as to the sentiments of the author. He (Mr. A.) did not understand the Essay as attributing the increase of crime in any degree to our schools. The author merely wished them to exert a much greater moral influence. Mr. A. thought the Essay contained passages which forbid any such construction as had been put upon it.

Further remarks upon the Essay were made by the author, by Messrs. Greenleaf, of Brooklyn, Sears, of Newton, and Bishop, of Boston. Mr. Hedges, of New Jersey, offered the following resolution :

Resolved, That the Board of Censors be, and hereby are instructed, not to publish the Prize Essay of Mr. Cyrus Peirce.

The resolve was discussed by Messrs. Greenleaf, of Brooklyn, Philbrick, of New Britain, Greenleaf, of Bradford, Huntington, of Waterbury, and Drs. Bacon and Hooker, of New Haven.

Mr. Peirce asked that he might be permitted to withdraw his Essay, and refund the prize money awarded him.

On motion of Mr. Thayer, the Institute voted to return the Essay, but not to receive back the prize money.

Reports from the States were then resumed. Addresses were made by Mr. Byington, of Alabama, Dr. Gibbon, of North Carolina, Mr. Greenleaf, of Brooklyn, Mr. James of Connecticut, for Pennsylvania, Mr. Hedges, of New Jersey,

Mr. M'Keen, of New York, and Mr. Huntington and Prof. Silliman, Sen., of Connecticut.

Adjourned to 3 o'clock, P. M.

AFTERNOON SESSION, Thursday.

At 3 o'clock, the Hon. Henry Barnard, of Connecticut, delivered a Lecture upon the "*Practical Lessons to be drawn from an Educational Tour in Europe.*"

Mr. Parish, of Springfield, moved a reconsideration of the vote by which the resolution of Mr. Philbrick, relating to legislative provision for schools, had been adopted. The motion was lost. Mr. G. Allen, Jr. moved, that the Committee appointed in accordance with Mr. Philbrick's resolution, be authorized to add to their number. The motion prevailed.

Mr. Huntington, of Connecticut, presented the following resolution :

Resolved, That a Committee be appointed by the Chair, to report at the next meeting of the Institute, a paper on "the artistic work accomplished by the progressive education of the race." Referred to the Board of Directors.

Reports from the States being again in order, the Institute was addressed by Mr. Kingsbury, of Rhode Island, Rev. Dr. Sears, of Massachusetts, Dr. Cutter, of New Hampshire, Mr. Libbey, of Maine, Mr. Turner, of Virginia, and Dr. Mitchell, for Maryland.

Adjourned to half-past 7 o'clock, P. M.

EVENING SESSION, Thursday.

The Institute assembled at half-past 7 o'clock, in the North Church. Prof. Guyot lectured upon "*The True Method of Teaching Geography.*"

A letter from the Hon. Charles H. Pond, Lieut. Governor of Connecticut, was read by Mr. Huntington, apologizing for his absence from the meetings of the Institute, and expressing his interest in its objects.

Mr. Baker, of Gloucester, offered the customary resolutions of thanks to the retiring officers, to those who had extended their hospitalities to members of the Institute, and to Railroad Companies for facilities afforded by them.

Mr. Thayer, the late President, made a few valedictory remarks, and offered some words of counsel to teachers.

Mr. Huntington, of Connecticut, thanked the Institute for having given to Connecticut the advantages of their present useful and interesting meeting.

Mr. Kingsbury, the acting President, addressed the Institute, reviewing the characteristic features of their present session, and tendering to teachers several important suggestions with reference to the discharge of their duties.

Dr. Hooker, of New Haven, in behalf of the citizens of that place, warmly thanked the Institute for coming among them. Mr. Babcock, of New Haven, concurred in the sentiments expressed by Dr. Hooker, and hoped that the proceedings of the Institute would result in much good to the schools of New Haven.

The whole assembly having united in singing the doxology, beginning with the words "Praise God from whom all blessings flow," the Institute

Adjourned *sine die*.

D. B. HAGAR,

Recording Secretary.

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for a common identity.

The third is the fact that the United States is a nation of diverse peoples, and that its history is a history of the struggle for equality and justice. The fourth is the fact that the United States is a nation of ideas, and that its history is a history of the struggle for freedom and democracy.

The fifth is the fact that the United States is a nation of power, and that its history is a history of the struggle for world peace and stability. The sixth is the fact that the United States is a nation of hope, and that its history is a history of the struggle for a better future.

The seventh is the fact that the United States is a nation of faith, and that its history is a history of the struggle for spiritual freedom and enlightenment. The eighth is the fact that the United States is a nation of love, and that its history is a history of the struggle for human unity and brotherhood.

The ninth is the fact that the United States is a nation of courage, and that its history is a history of the struggle for truth and justice. The tenth is the fact that the United States is a nation of wisdom, and that its history is a history of the struggle for knowledge and understanding.

The eleventh is the fact that the United States is a nation of compassion, and that its history is a history of the struggle for mercy and forgiveness. The twelfth is the fact that the United States is a nation of faithfulness, and that its history is a history of the struggle for loyalty and integrity.

The thirteenth is the fact that the United States is a nation of honor, and that its history is a history of the struggle for respect and dignity. The fourteenth is the fact that the United States is a nation of justice, and that its history is a history of the struggle for fairness and equity.

The fifteenth is the fact that the United States is a nation of peace, and that its history is a history of the struggle for harmony and concord. The sixteenth is the fact that the United States is a nation of love, and that its history is a history of the struggle for affection and friendship.

The seventeenth is the fact that the United States is a nation of hope, and that its history is a history of the struggle for optimism and confidence. The eighteenth is the fact that the United States is a nation of faith, and that its history is a history of the struggle for belief and trust.

ANNUAL REPORT

PURSUANT to a requisition of the Constitution, the Board of Directors of the American Institute of Instruction, present herein their Annual Report.

Since the last annual meeting of the Institute, the volume of Lectures delivered at that time, with the proceedings of that meeting, has been published, and is recommended to the members as a valuable contribution to our educational literature. Five thousand copies of Mr. Butler's Lecture, on the Incentives to Mental Culture among Teachers, have also been printed, agreeably to a vote of the Institute, for gratuitous distribution, and have been read with satisfaction and profit, by members and others who have received them. A portion of the edition, still on hand, may be had, on application to the Treasurer.

Thirty-six new members enrolled their names, the last year, in the city of Troy, N. Y., where the meeting was held, and where the Institute was welcomed by the Mayor in the most cordial manner, and the females in attendance were entertained by the citizens with the most friendly and elegant hospitality, the session being enlivened and crowned by a most agreeable gathering, at the rooms of the Troy Female Seminary, by the invitation of its late distinguished Principal.

Thus were various benefits received and conferred ; and while a foundation was laid for warm and lasting friendships, a new and powerful impulse was given to the efforts of those engaged in the business of human culture.

The past year has presented new and gratifying evidence, that the spirit of educational improvement and reform, awakened by this Institute nearly a quarter of a century since, is still advancing to higher and nobler achievements. The teacher's office is more and more justly appreciated and rewarded ; more and better school structures are rising in all parts of our land ; conventions and associations of the friends of sound learning are congregating in all directions ; Legislatures are extending their aid to the good cause, thus evincing that they, too, are convinced that there is a higher work, and a worthier aim, than political wrangling and party victory.

The General Court of Massachusetts, at its late session, made an appropriation for forty-eight scholarships, at any of the Colleges of the State, at the option of the candidate, to enable those who wish to fit themselves for teachers of the High Schools, to do so at the public charge. It also authorized the establishment of another Normal School, to be situated in the county of Essex, and appropriated a sum of money to assist in the payment of board of individuals whose homes are too remote from the school they might wish to attend, to furnish their customary accommodations.

Let but this policy be continued among us, and adopted by other States of the Union, and the friends of progress may feel that their cause is safe ; that liberty, intelligence, and virtue shall be the stability of our land, in the ages that are to come.

By the Curators' Report, we learn, that the Library of the Institute, kept in the room of the Secretary of the Board of Education, in the State House, in Boston, is nearly, if not

wholly neglected ; and we, therefore, call the attention of the Institute to it, that measures may be adopted to bring these books into their appropriate use.

The publication of the Lectures and other papers of the Institute, is committed, by the Constitution, to the discretion of the Censors. The Directors would, therefore, recommend, that, instead of printing any particular Lecture for general distribution, by a vote of the Institute under the excitement of the moment, the whole matter be, in future, left to the judgment of the constituted agents.

Agreeably to a vote of the Directors, at the January meeting, three prizes have been offered for the best Essays on given subjects ; the result of which will be laid before you at this meeting. As many advantages may be reasonably anticipated from a continuance of this practice, it is hoped that a similar course will be adopted for future time.

By the Treasurer's Report, we find the balance in the Treasury to be \$127.55.

All which is respectfully submitted, by

G. F. THAYER,

For the Directors.

NEW HAVEN, August 16, 1853.

AN ESSAY
ON
THE MEANS OF PRODUCING
A
SYMMETRICAL DEVELOPMENT
OF THE
MENTAL FACULTIES.

BY EDWARD A. H. ALLEN,
OF TROY, N. Y.

INTRODUCTORY NOTE.

THE Classification of the Sciences given in the following Essay, is substantially that so fully and satisfactorily discussed by Comte in his *Cours de Philosophie Positive*. Since this Essay was written, my attention has been directed to the Plan of Education given by this writer in the first volume of his *Système de Politique Positive*. I find that the second course of study I have here proposed corresponds in a measure with that advocated by him. His plan is as follows. For the first seven years, or until the second dentition, physical education receives the chief attention. From seven to fourteen, æsthetic culture is secured ; Poetry, Music, Drawing, are attended to ; and during the last half of this period, the Modern Languages. The third seven years' period is occupied as follows. Two years are devoted to Mathematics and Astronomy, two to Physics and Chemistry, one to Physiology, one to the Social Theory, and the last to a practical summary of what has been studied in previous years.

I should also state, that the idea of allowing a reprieve from study during the period intervening between Childhood and Youth, was suggested to me by hearing that a similar plan was proposed by Aristotle, — in what work I am unable to say.

E. A. H. A.

ESSAY.

A RIGHTLY conducted Education is that, which not only leaves the intellectual powers well balanced, but which also fits and disposes them to action. Accumulating knowledge from without does not constitute it; nor does it consist in the arranging of the powers of one mind even according to the best judgment of another. Instruction may come with the former, and good training with the latter, but both treat the mind as from without; whereas it cannot be too strongly enforced that true education is essentially self-education. It proceeds from an inner principle, and must be carried on by means of it. Outward appliances, those of home and the school, are only useful for awakening to earnest and vigorous activity this inner principle—the idea of duty, and faithfulness to the laws of the universe.

Education is a natural and symmetrical devel-

[NOTE BY THE CENSORS. — The author of this Essay was the successful competitor for the Prize of twenty-five dollars, offered by a Committee of the Institute for the best Essay on the subject here presented. See Journal of Proceedings.]

opment of the mental faculties; natural, yet not instinctive. It does not come to one without search and endeavor. Aid from without is desirable and in most cases necessary; but the fountain-head of successful power is in the mind itself which is to receive its application. In our time, an observing mind, even if left to itself without proper education, cannot help becoming somewhat stocked with knowledge, and a ready memory will suggest its application. Too often is it supposed that this is a tolerable education or will stand for one. Much more is needed. The faculties are to be trained; the mind must be made active and learn to exercise itself. One must become master of his mind, so as to be able to hold it, as it were, in his hand,—to observe, direct and control it. It looks at its own powers, and trains them as though they were not of itself. "A good education would enable us to use all parts of the brain, as a fine gymnastic system calls into play all and unwonted parts of the body."*

Such is the aim of intellectual education. And we are to seek the means by which it may best be carried on. We believe that there are many serious faults in the systems of education prevalent among us. Not that good methods, perhaps the best, are not in use, of teaching the separate branches in schools; nor that the mind is not healthily exercised. But a plan is scarcely ever attempted, still less carried out. The course of mental training

* The Human Body and its Connection with Man. Wilkinson, p. 74.

is left too much to circumstances, or to instructors ignorant of the laws of those minds upon which they are to devote their labor. Now, although no two minds require similar treatment in all respects, yet general rules are possible and necessary to the best success, and certain systems of education are, on the whole, superior to others.

While forming a system of education, certain Principles must be borne in mind. They concern the nature of the knowledge to be acquired, as well as the character and development of the intellect which is the subject of this training.

First, we observe that the knowledge useful either as the means or the result of education, is not to be loose and scattered, but scientific and connected. It should consist chiefly of scientific principles, for it is these which nourish the intellect. The fundamental principles in the various Sciences are few, but comprehensive. Their applications in Art, except for the more thorough understanding of the principles themselves, it will be no part of this intellectual training to pursue. Principles cover their applications, and though these applications are more striking, and by the majority of people are supposed to be the more important, because more obvious in their effects; yet in the long run we must acknowledge the superiority of principles, even in an utilitarian view. Practical men now take for granted and apply what was a few years ago only in the brain of the theorist. The Common Sense of to-day was yesterday but an Hypothesis. It is Principles which are sound and reliable, and only these

are satisfactory food for the mind. "It is not facts," says Whewell, ". . . which we study, but it is a principle which connects, includes, and renders them intelligible. . . . In Practical Art, principles are unseen guides, leading us by invisible strings through paths where the end alone is looked at; it is for Science to direct and purge our vision, so that these airy ties, these principles and laws, generalizations and theories, become distinct objects of vision. . . . Between science and the practical arts of life the points of difference are sufficiently manifest. The object of Science is knowledge; the object of Art is work. The latter is satisfied with producing its material results; to the former, the operations of matter, whether natural or artificial, are interesting only so far as they can be embraced by intelligible principles. The end of Art is the beginning of Science; for when it is seen *what* is done, then comes the question *why* it is done. Art may have fixed general rules, stated in words; but she has these merely as means to an end; to Science, the propositions which she obtains are each in itself a sufficient end of the effort by which it is acquired." *

The number of pure or fundamental sciences is small. First in importance and general application is Mathematics, the science of quantity. Pure reasoning only being required, this science may be pursued without reference to material things, and being the most abstract of all the sciences, it is the

* Whewell. *Philosophy of the Inductive Sciences*, vol. ii. p. 109.

one first successfully cultivated, and brought to any degree of perfection by the ancients.

Next in generality to the Mathematics are the departments of science usually comprehended under the name of Natural Philosophy, chiefly Astronomy, Mechanics, and the branches of Physics properly so called. The ideas developed by them are those of motion, force, weight, heat, sound, light, electricity, &c. These sciences, unlike Mathematics, treat of matter, but still only matter in the mass or aggregate. But Physics becomes more and more special, and its department Electricity leads us to the consideration of the composition and internal constitution of bodies—to the rapidly advancing science of Chemistry. From Chemistry, through its organic department, the passage is natural to Physiology, the science of organization and of life.

These are, then, the pure sciences—Mathematics, Astronomy and Mechanics, Physics, Chemistry and Physiology. They are not so much distinct sciences, however, as they are intimately connected departments of Natural Science as a whole. There is no abrupt separation between any contiguous two, and the gradation is so regular that the bounds of each it is very difficult to determine. These names, we may say, express culminating points only, in an unbroken series. The conceptions which lie at their foundation, are all that we recognise in the secondary sciences and arts, as Navigation, Medicine, Geology, and Agriculture; or rather, where these cannot be reduced to the five pure sciences above mentioned, it is where ideas of Mental or Moral

Science enter. We must limit ourselves to consider only Science in contradistinction from Philosophy.

All the sciences have not advanced with equal pace. When Mathematics had reached comparative maturity, the others were found behind, Mechanics and Astronomy, however, taking the lead. Their fundamental conceptions and laws are now firmly established, while Physiology is yet in its infancy, and even Chemistry consists of scarcely more than slightly connected facts, with few wide generalizations. Of the pure sciences, Mathematics is the simplest, Physiology the most complex. Mechanics requires a knowledge of Mathematics, physics of mechanics; Chemistry depends on Physics, and no one unacquainted with Chemistry would pretend to the name of a physiologist. Mathematics, though it may be brilliantly pursued without the others, still is necessary for success in them. "Mathematical science is of less importance as learning, — very real and valuable notwithstanding, — than as constituting the most powerful instrument the human mind can employ in its research into the laws of natural phenomena."*

All sciences pass through the inductive state. General laws are slowly, one by one, detected in natural phenomena and unfolded from them; and upon these laws as a firm foundation, though not an original one, sciences are built. Whether it is so with Mathematics, whether its truths are gathered from experience, or are built upon ideas originally

* Comte. Philosophie Positive, Vol. I. p. 112.

implanted in the human mind, we will not now attempt to determine. But it is none the less true, generally, that the normal growth of a Science begins with Induction of Laws from well observed and well authenticated phenomena. The laws being established, then and then only can inferences or deductions from them be properly made. As science becomes deductive, so that we can reason *à priori*, and our inferences are brought within the domain of necessary facts, (logically necessary if not intrinsically so,) it will be found that Mathematics may enter more and more into our investigations. Thus, Mechanics, instead of consisting in a knowledge of the applications, even on a magnificent scale, of the Mechanical Powers, requires for successful prosecution, the help of Geometry, Algebra, Trigonometry, and even the Transcendental Analysis, the most abstract department of Mathematics. The ancients could construct walls, towers, aqueducts and pyramids, but they had no Stevenson's Tubular Bridge. They could work quite skilfully in metals, but it was the introduction of the balance into chemical research by Lavoisier, but little more than half a century ago, and the consequent establishment of the laws of combination, that caused the astonishing progress of Chemical Science. And it is the same with the other sciences.

Now to one who has in the natural way, that is, by induction, obtained a good knowledge of any science, the enunciation of its laws will be clear and satisfactory, while to another it will be meaningless, at least abstract and empty. To the first it covers

ground which he has already traversed, though it conveys no new idea except that of the connection and generalization of before isolated facts. The other, who knows none of these facts, cannot help assenting, perhaps, to the reality of the laws, but they are a dry and distasteful morsel for his intellectual nourishment. It is a generalization of facts, but of facts which *for him* do not exist. It follows, therefore, that, while a knowledge of Principles constitutes scientific knowledge, the facts upon which the principles rest, and their induction into the statement of laws, are not only indispensable, but they should in order of study take the precedence.

Abstracts should not be the first introduction into Science. They are convenient for those who can appreciate them, for those who have more extensively gone over the ground. They are proverbially uninteresting, whether in history, biography, science or art. This principle — Induction before Deduction — should then particularly be borne in mind when seeking for the best means of developing the mental faculties.

It has been shown, that of all the sciences Mathematics is the most general, that it is not involved in complexities arising from the constitution and changes of matter, and that it was brought first of all to comparative perfection. We have also seen that, in these respects, the sciences of matter differ entirely from Mathematics. It has hence been inferred by some, that in order to have the mind educated properly, Mathematics should be its first study; then, (so far as the sciences are concerned,)

Natural Philosophy and Chemistry, Physiology coming last. In this way, it has been supposed, everything would fall into its proper place, and every principle well learned would be an immediate preparation for the next, itself resting upon those which had gone before.

This somewhat plausible scheme is, however, in its conception false. In its execution it would be found unsuccessful, and in its effects mischievous. The young mind, (for we speak here of the education of a child,) would be overworked and irritated by so exclusively deductive reasoning. Or, if apparent success should follow the trial, a few years would show it to be but apparent, in the declining powers of the precocious mind. For abstraction the mind needs some degree of maturity — a development of the Reflective Powers. To educate a child strictly in this way, is probably very seldom attempted. Common sense outweighs the demands of the false, though plausible, theory. The great fault is, that a true scheme is not known and carried out.

In order to arrive at such a scheme, other relations besides those mentioned must be observed. The natural development of the child's mind and the demands of his physical constitution must be taken into careful account. Though this precaution is often neglected, yet it is so reasonable that it requires but to be stated, to be agreed to without reserve.

The mental faculties, not including among them the Sentiments, but those relating directly to the Intellect only, are of two kinds, the Perceptive and the

Reflective; those which obtain the material of wisdom, and those which systematize it;—those which bring the rough block from the quarry, and those which fashion from it the statue of the goddess herself.

Observation is the first developed power. The eye, the ear, and the hand of the infant bring to it its first faint glimpses of Truth. Impressions are received but quickly lost, until repetition and exercise are rewarded by the development of another power, Memory. Facts, being now retained awhile, are made subject to Comparison, and then and finally come Inference and Generalization. We do not mean that this invariable order in mental development is always distinctly manifested. The passage from one stage to another is frequently rapid and obscure. From the mutual dependence of these powers, however, we know that this is the natural order in the steps of an ascending scale. We know, too, that childhood begins with the first and the first alone. It only possesses the power of Observation. Abstract reasoning, Generalization, comes last.

There is a natural progress from the concrete to the abstract. Abstraction is at first an impossibility, and only successful after repeated trial and perhaps discouragement. As the practical arts have historically preceded the sciences upon whose undefined principles they depend, so the training of the perceptive faculties should in every system of education precede that of the reflective. Observation gives Art, reflection Science.

All educators have observed, as Childhood opens into Youth, a remarkable development—it may almost be called a change,—in the mental powers and tendencies. It would be very difficult to analyze its true character, for it is various in different persons, and in the same person various at different times. Besides, it is often solitary, melancholy, fond of reverie, and impatient of search or criticism, acting so on the defensive as to be, though without intending it, deceptive. Indeed, so doubtful must we feel as to its true character, that even the necessity of its occurrence may be questioned, and it may be called an unnatural, diseased state, brought on by defective education. Whether necessary or not, the fact none the less exists, that very frequently at the entrance of a child into youth, in one way and another he is changed in mental as well as in moral and physical character. In whatever else this change may consist, it is always accompanied by an impatient activity of the speculative powers. Theories are seized upon with avidity, hypotheses framed, and schemes laid, of a nature varying with the character of the individual.

Too frequently, alas! does the well-meaning but mistaken educator seek to destroy, rather than to educate these speculative impulses. He either fails, and the youth, bursting from irksome restraint, becomes the more dangerous from his want of sympathy, and lives an unsettled, an unhappy life;—or else he succeeds, and the very spirit is crushed out of the intelligent and aspiring youth:

These intellectual powers should be nurtured, as

well as those appearing in tender childhood. "Our speculative tendencies are original, legitimate parts of the constitution, which it is irreverent to censure. We must speculate. We must define, distinguish, infer, arrange our inferences in a system. Our spiritual oneness, completeness, progress, require it. We lose our civilization so far forth as we depreciate a philosophy truly so called. Our faith becomes a wild or weak sentimentalism if we despise logic. God has written upon our minds the ineffaceable law that they search after the truth, whatever, wherever it be, however arduous the toil for it, whithersoever it may lead."* We must, then, neither forget nor ignore this special mental development while we attempt to frame a system of education.

At this same period of life, occurring between childhood and youth, not only the mind but the body, too, takes a new start. It may be called the growing age. The boy shoots up into the tall youth and feels himself a man. His changing voice, at first an awkward mingling of treble and tenor, soon settles into respectable bass, and then the illusion is perfect. During the growing age, all his constitutional energies are expended in accomplishing growth. The system is delicate and easily disordered. Mental exertion is frequently irksome, always hazardous, and sometimes most sadly fatal in its consequences. Many a delicate boy, and faithful, noble-hearted girl, has, at this period of life, at the growing age, from conscientious application

* Professor Park, of Andover.

to study, gained perhaps the intellectual crown, but with it an entire prostration of physical vigor and an early grave. When we consider the natural principles upon which a scheme of education is to be formed, the claims of Physical Health ought then surely not to be overlooked.

These principles, so far as they have seemed very important, have now been discussed. They relate to the physical constitution of the pupil, to the natural development of his mind, and to the sciences whose principles are to form his objects of study.

By calling the principles of science his objects of study, it is not meant that they should in any one's education be exclusively pursued. History, Biography, the Languages, our own, its Grammar and Rhetoric, and the rich treasures of the Classics; — all these claim and should receive generous welcome. They should all be cultivated, for they all serve to enrich the mind with stores of pleasant and useful knowledge, as well as to educate it as the sciences alone cannot. These are particularly considered, because of their great and growing importance, their very general neglect, and a prevalent misapprehension of their proper relations; but chiefly because they exhibit the best illustration of the views we are upholding.

We have now to set forth such a plan of "the means of a systematic development of the mental faculties," as shall best correspond to the relations we have been considering. It has necessarily been adverted to, and, indeed, in some respects directly advocated already, so that now its statement may

be made in few words. Of any system of education, however, the success depends upon the discreet management of its details by the teacher. Rules of immediate application, it would then be useless here to give.

A distinction should be made, more definite than is usually made, between the school of childhood and the school of youth. It must be a fundamental distinction, governing, however, not so much the matter as the method of study. The logical powers of childhood must be used and ruled as childhood loves, and the natural tendencies of youth should be educated, not counteracted.

Between childhood and youth, at the growing age, then, as nature plainly indicates, growth—physical health—is the important object to be secured. The study of books must be in part or entirely thrown aside. Gymnastic training, or still better, the hoe or rake with snuffing of the country air, must take their place. Walking, running, riding, and similar exercises, must keep up the vigor of the constitution at this most important age; and they should be continued, more or less constantly, till the claims of health are secured, a time which may be one year or three, and may commence at the age of eleven, or not till three or four years later.

It is not on account of the body only, however, that we claim here a reprieve from hard study at the growing age, though this should be a reason strong enough of itself to secure it. It is because the mind is then at the commencement of its transition state. New hopes arise and new thoughts, more earnest

and manly, spring up. The boy bounds eagerly forward in order not only to reach manhood, but quite as often to escape from childhood, whose lessons, however much he may have profited from them, have become distasteful and unsuited to his present state. At the same time, he is not prepared by thought, rest, and quiet recreation, for the methods and discipline of youth. No time will be lost by a few months of physical culture at this time.

It follows that there are to be two periods of school education, one for the Child, the other for the Youth. Let us look for the modes of training best adapted to these two periods respectively. It is not here the place to describe the details of these modes. They will vary according to the differing requirements of each child.

First, childhood demands an education of the Observing Faculties. The senses must be exercised, not one but all, and exercised with a clear intention to have them so well trained, that the eye, the ear, and the hand, shall work without guidance. If knowledge of things be of importance, and if it be gained through direct observation much better, much more expeditiously and with a hundredfold greater pleasure than through books, that is, at second-hand; —and who will seriously doubt it? —it follows that the instruments by which we gain this knowledge must be kept in good working order. To learn the fragrance of a lily from a written description, every one sees is impossible. But it is hardly more unphilosophical than in the same way to learn its size, color, mode of growth, and other botanical charac-

ters. Practical and useful knowledge of things is obtained only by familiar acquaintance with them.

It is a false plan, an inversion of the natural one, to furnish books, and only books, to children, and to give older scholars every advantage which cabinets can afford. Take the book fund to furnish the High School and Academy with as many and as costly books as they need. But place the cabinet in the Primary School. There let a love be acquired for that most noble study, Nature, through her own works. Not for the learning of long technical names merely; Natural History fortunately does not consist in them — but that a habit of observing may be gained. All the common plants, the domestic as well as wild animals of all classes, the earths, rocks and metals, the planets and constellations — all these should be learned, not from books but from natural objects. To add to the specimens of the school cabinet or to form one of his own, may perhaps be the child's highest enjoyment. The moral and religious lessons which would be learned by such a course, with a good and wise teacher, are obvious. Nature before books; this is the great point. Observation before reasoning. "Every book is the Art of Man; but Nature is the Art of God."*

In childhood, Memory must be cultivated as well as Observation; or, rather, the powers of the memory, now unfolding so vigorously, must be set to some useful employment. The multiplication table up to twenty, it will be no loss of time thoroughly

* Benardin St. Pierre.

to learn. Tables of weight and measure, of rivers, mountains, capes, and other geographical items, and verses of poetry — all can better be learned now than afterwards.

Exactness in thought and in expression will be gained by the study of geometrical figures and bodies, and, after they are well known, by defining their names. Such definitions are much more useful to the understanding of the child than the definitions of unknown terms, because to him they do not seem arbitrary but necessary, and they satisfy that desire for logical completeness which is now rudimentary in his mind, but which is to become in youth so exacting. The fitting accompaniment and complement of these mental and oral exercises will be drawing geometrical figures.

There is one other item in the list of educational means, which, though in general most sadly neglected or mismanaged, yet may serve more perhaps than any other thing to aid in the proper development of the intellectual powers. It is Language. Childhood is the time to learn to speak; — not merely to recite the language of others, but to give proper expression to original thought, in answers to questions, and in conversation, in descriptions of things and places seen, and in accounts of events witnessed.

But, without going any further into detail, we say that childhood is for the collection of facts, for storing the mind with well classified knowledge, and especially for so training the perceptive faculties, that they will be in the habit of correctly working

without special direction. The analysis of facts, and the philosophical or scientific explanation of phenomena, is at this period worse than useless. It too early brings to labor the higher powers of the mind. It takes the time from other more pleasant and useful pursuits. Even though it could, by such exertion, be understood by the child, he is overworked, and his system suffers in consequence. These things must be left till after the growing age. The Abstract belongs to Youth ; Childhood must deal with the Concrete. This is the indication of Nature, and her voice should be attended to.

But knowledge is useful only in its applications and in the ideas out of which its principles proceed. The investigation of these principles is the work for Youth. Childhood is to gain a familiar acquaintance with the fundamental ideas by means of observing their practical applications. The ideas of Quantity, — Space, Number, Time, — of Motion, Force, Resemblance, &c., will be gradually but thoroughly acquired, and the child will enter youth with his mind well stored with facts and events clustered in natural groups about the ideas which they illustrate.

The education of Youth now begins. The mind is prepared for another and a harder discipline. Rest and recreation during the "transition state" have given tone and vigor to the system. The perceptive powers have become too well accustomed to employment now to be idle. Consequently, learning, acquirement of knowledge, goes on as rapidly as before. But this is not enough. The Reflective Fac-

ulties thus far have received but little direct training, having, however, by being left to themselves, gained health and strength. They now claim special attention. Thought and Speculation are aroused, and it only requires wise treatment to turn these tendencies to a good account.

As childhood was given to things and facts, youth requires principles and reasons. Formal science must give place to Physical science, the concrete to the abstract, the laws of phenomena to the laws of their causes, descriptions to explanations. It is necessary now that the relations of principles be clearly seen, and the mode of their interdependence in all cases fully understood. Every fact must be substantiated, every law rigorously established.

Mathematics at once assumes a new importance. Its chief principles, if not the details of their various applications, must be learned. The mathematical dependence of one process upon another must be clearly apprehended, and the right to pursue a certain course must, before it is undertaken, be demonstrated with a scrupulousness almost moral.

But while the fundamental principles of Mathematics should be faithfully learned, it would be well (unless one desires to become a mathematician, and to excel as a skilful artist in that department of science), to refrain from entering its inmost recesses, and from exploring its narrow but inviting paths. Enough has already been gained to show its general nature, and the relations of its various departments, as well as to serve as an instrument of research in other directions, but especially to give order, regular-

ity, dispatch and decision to the mind. Its more generous and enlarged culture requires pursuits of a different kind, where the Actual comes more in contact with the Ideal.

The laws by which the development of the idea of Quantity takes place having been considered, those of Motion and Force may next properly engage the attention. Astronomy is the study best fitted for the young mathematician. The names, places in the sky, and physical aspect of the planets and chief constellations have been familiar since they were learned in childhood, and Mathematics is fresh at hand to control the investigation. Here, too, as also in Mechanics, the object to be aimed at is to acquire a knowledge of the great laws and their fundamental relations. The mental development must be a symmetrical one, and no one department of science should claim all the attention.

After Mathematics and Astronomy, the pupil is better prepared in method of thought, if not in amount of knowledge, to study the laws of Light, Heat, and Electricity,—the imponderables,—whose mode of action is as mysterious as their nature, but which control so generally the production of chemical phenomena. Then, with a mind systematized by the Mathematics, enlarged by the sublimest of sciences, Astronomy, and fitted again for terrestrial things by passage through the storms and clouds of the atmosphere with Heat, Light, and Electricity,—the meteorological trio,—he reaches once more his native earth. The materials of which it is built, their relations and wonderful affinities, Chemistry is

to teach him. And Physiology comes in at the end to exhibit to him the still more wonderful states taken by the same matter when under the influence of that mysterious agent, Life.

The sciences last mentioned, however, do not illustrate so well as the others, the position we have taken, namely, that in youth a deductive ground is to be occupied. In these this ground covers but a small space. They are not deductive sciences, but eminently inductive, thus differing as completely as possible from Mathematics. For this very reason, however, they leave the mind in a better, more healthy state than the latter would. Deduction, beginning with the highest generalizations, leads the mind down to particulars, whereas, by induction, the mind is left perhaps unsatisfied, but on an upward path, towards a higher point than any already attained.

Thus one of the truest incitements to intellectual work is secured, — the knowledge and feeling how little is the sum of actual attainment, in comparison with what lies above and beyond. One's most useful knowledge consists in clearly apprehending his ignorance.

In the plan which has now been given for developing, by means of school education, the mental faculties, may be observed three characteristics.

First, — the true relations of the sciences are particularly attended to while their principles or laws are studied; one department thus immediately preparing the mind for the next.

Secondly,—it provides for the changes, both mental and physical, that occur during that most important period of life between Childhood and Youth.

Thirdly,—it makes a fundamental distinction between the modes of intellectual training during these two periods. The powers of the child are made to work in the way for which they are best fitted, and consequently in the way most pleasant to him, gathering knowledge by observation,—while the explanation of the facts thus learned forms the very best exercise to the faculties of the youth.

The object of all education is to attain to Truth;—truth in the moral, intellectual, and physical world;—in science, philosophy, and religion. “Live to the truth,” is a motto not only to incite the pupil, but also to cheer and animate the teacher. There are numberless truths, simple as they are admirable, everywhere scattered with a lavish hand, like diamonds in the river bed. They may look ill to the unpractised eye, or be passed unseen. The educated only can discern them, and recognise their worth.

If, as Bacon says, “it is an assured truth, and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism,” let a wider and newer experience show that even the rudiments of learning and the first steps of a wisely directed education, shall incline the mind of the child not to atheism, but, on the contrary, to religious truth. The highest eminence in mental character has, indeed, for an indispensable condition, a well-educated conscience, always faithfully devoted to Truth.

Truth must be felt as well as understood; and, as Pascal says, God has chosen that it "should enter from the heart into the mind, and not from the mind into the heart." It is not the sharp-witted, but those of expanded mind and of pure heart, who "shall see God." This, then, must be used as a chief means of symmetrically developing the mental faculties — a Conscientious Faithfulness to the Laws of the Universe.

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of diverse peoples, and that its history is a history of the struggle for equality and the recognition of the rights of all citizens. The fourth is the fact that the United States is a nation of free people, and that its history is a history of the struggle for liberty and the protection of the rights of the individual. The fifth is the fact that the United States is a nation of peace-loving people, and that its history is a history of the struggle for peace and the avoidance of war. The sixth is the fact that the United States is a nation of progress-loving people, and that its history is a history of the struggle for progress and the improvement of the human condition. The seventh is the fact that the United States is a nation of idealistic people, and that its history is a history of the struggle for idealism and the realization of the American dream. The eighth is the fact that the United States is a nation of brave people, and that its history is a history of the struggle for bravery and the defense of the nation. The ninth is the fact that the United States is a nation of hardworking people, and that its history is a history of the struggle for hard work and the achievement of the American dream. The tenth is the fact that the United States is a nation of patriotic people, and that its history is a history of the struggle for patriotism and the defense of the nation. The eleventh is the fact that the United States is a nation of loyal people, and that its history is a history of the struggle for loyalty and the defense of the nation. The twelfth is the fact that the United States is a nation of brave people, and that its history is a history of the struggle for bravery and the defense of the nation. The thirteenth is the fact that the United States is a nation of hardworking people, and that its history is a history of the struggle for hard work and the achievement of the American dream. The fourteenth is the fact that the United States is a nation of idealistic people, and that its history is a history of the struggle for idealism and the realization of the American dream. The fifteenth is the fact that the United States is a nation of peace-loving people, and that its history is a history of the struggle for peace and the avoidance of war. The sixteenth is the fact that the United States is a nation of progress-loving people, and that its history is a history of the struggle for progress and the improvement of the human condition. The seventeenth is the fact that the United States is a nation of free people, and that its history is a history of the struggle for liberty and the protection of the rights of the individual. The eighteenth is the fact that the United States is a nation of diverse peoples, and that its history is a history of the struggle for equality and the recognition of the rights of all citizens. The nineteenth is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for assimilation and the creation of a new American identity. The twentieth is the fact that the United States is a young nation, and that its history is a history of growth and development.

LECTURE I.

SKETCH OF THE LIFE AND CHARACTER OF PESTALOZZI.

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It is an acknowledged fact that the principles to which a great man has attained cannot be separated from the events of his life, nor from the moral and social condition of the people and country where they have been called into life and action. For as periods of agitation and war are always necessary to produce great generals and statesmen, in like manner the miseries and wants of an oppressed and degraded nation will often be found concentrated within the bosom of some great philanthropist, who raises his voice in their behalf, in spite of envy and egotism, and, hero-like, offers himself as a sacrifice for a noble cause. Such a man was HENRY PESTALOZZI, the great Swiss school-reformer, and whom, from the extent and application of his labors, the whole civilized world may claim as its own.

He was born on the 12th of January, 1746, at the town of Zurich, situated on the beautiful borders of a Swiss lake, which is crowned with flourishing towns, villages, and noble vineyards, and reflects in its blue mirror the gay scenery around, as well as the snow-capped mountains in the back-ground. There is not much to be said of the youth and school-life of young Pestalozzi, excepting that he pursued the ordinary routine of education, and showed himself rather careless about the more formal branches, such as writing, grammar, and arithmetic, as taught at that time, whilst he excelled in every exercise which required imagination, wit, sagacity, and originality. But these latter faculties were certainly not enough appreciated in the age of forms, dogmas, and fettered opinions, in which he lived. Impatient of such bondage, many a mighty genius, such, for instance, as Byron, has wildly tried to break the fetters of conventionality, and to turn his weapons even against the Author of the World himself, whilst other more reflecting and nobler natures, such as Schiller and Pestalozzi, have been recalling the sad remembrance of their youth, with a view to a remedy, so as to improve the fate of millions that were laboring under the same difficulties.

But how strange are often the ways which Providence devises for such a purpose! Pestalozzi, after having lost his father, a physician, who left but little property, first intended to enter the Church, for which his benevolent character and his natural eloquence would have qualified him; but he soon changed it for the study of the Law, mostly in the hope to

obtain by it a position, by which he might take an active share in the defence of the liberties of the people, which at that time, even in Switzerland, were severely crippled by the power of aristocratic privileges and of arbitrary rule. This study he pursued with his usual zeal and ardor, until the counsels of a dying friend gave his thoughts and plans another and a new direction; for this true friend, from a deep knowledge of his character, begged him to abstain from a career where his goodness and simplicity of heart would be constantly abused, and to adopt a quiet, useful, and more congenial occupation; whilst he warned him, at the same time, never to embark in any extensive operation without the assistance and help of a trustworthy and practical friend.

Pestalozzi, feeling the force of this advice, now directed all his attention to Agriculture, with a view to become a farmer, so as to carry out some of the cherished plans of his life. For this purpose, he bought for a small sum of money, about one hundred acres of uncultivated land in the canton of Aargau, near the confluence of the four noblest rivers of Switzerland, and built there a fine house in the Italian style, to which property he gave the name of *Neuhof*, and which he retained through all the vicissitudes of his life. Whether this prospect of settled life had also called his attention to marriage, we do not know, although we mention the fact itself, as having some bearing upon the events of his life, and as giving us a striking picture of his character, as pencilled by his own hand.

In the letter wherein he offers his hand to a wealthy and highly gifted lady, whose affections he had won, he uses amongst others, and with the most delicate sense of honor and honesty, the following words:

"With regard to my faults, I have to mention, before all, my awkwardness and want of caution, which I hope to correct in some degree by continued exertions, but which up to this time are still existing. I possess yet other faults, which must be derived from my irritability of temper and nerves. I go to extremes as well in my praise as in my blame. I also indulge sometimes in some plan and scheme with such fervor, as to exceed the precepts of wisdom, and my general sympathy is such, that I feel unhappy in the misery of my fatherland and friends. In this respect I am bound to confess to you that *I shall place my duties towards my fatherland in advance of those to my wife*, and that, although I mean to be a tender husband, I should be inexorable to the tears of my wife, if they should ever detain me from performing my duties as a citizen to their fullest extent. One thing more: *My life will not pass without great and important undertakings*. I shall never shut my mouth from any fear of man, when the benefit of my country calls me to speak, and I shall risk my all to mitigate the poverty and misery around me. The more critical, therefore, the consequences that might arise from such a view of life, the more it becomes my duty to place those dangers before the eyes of the one I love. Believe me, it has been a painful duty for me to consider

that, in doing so, I may even risk the hope of possessing you. But my conscience told me, that I would have been treacherous, and no true lover, to have withheld from you a single fact that might have caused you any future anxiety. Now I have at least the consciousness, that, whatever fate may have reserved for me, I did not flatter you with chimerical hopes, and that whatever may be said of my caution, *I have at least acted as an honest man.*" So far the letter.

Ladies and gentlemen, I may venture to say, that many would have shrunk from such a candid avowal of faults and weaknesses which were presenting the prospect of a thorny path of life; but it was addressed to one equal in nobleness of soul, who, in the admiration of his worth, felt strong enough to bear with his faults. This marriage, which gave him at once the treasure of a noble heart, besides some worldly wealth, might have placed him in an independent and happy position; but to tell the truth, there was not a man less capable of conducting speculation to personal profit, than himself. One mercantile house, which had advanced him a great sum for his plantation, withdrew it, with a loss on both sides, fearing that it might end in a failure, and leaving to Pestalozzi the mortification of seeing all his plans frustrated.

But although deeply afflicted, he was not yet crushed; for the buoyancy of his spirits was such, that it made him raise again his head over the raging surge; for once more the cherished plan of his life stood there in full glory,—viz., to assist the

poorer classes, and especially the children, to become useful members of society by the cultivation of their faculties, as well as by the acquisition of habits of industry.

For this purpose he made an appeal to the benevolent and enlightened portion of the community, and founded on his own estate an agricultural school, where the children were partly to receive instruction, and partly to improve their practical skill in the cultivation of the soil during the summer months, and in spinning and weaving during the winter.

Ladies and gentlemen, I am happy to say, that such schools abound now in every civilized state of Europe, and more especially of Germany and Switzerland. But let us not forget that at that time the idea was perfectly new, and that whilst the governments were aware of the immense progress of pauperism, they were satisfied in building poor-houses (as the English do to this very day), where the young and the old, the wicked and the innocent, were mixed together indiscriminately, and were only trained for poverty and the poor-house, and not for life and its wants.

To return to our narrative. We are sorry to find that this undertaking proved again too much for him. For, making allowance for his want of order and practical skill, the experiment met only with ingratitude on the part of the parents—for beggars make often the highest pretensions—and with ridicule on the part of his numerous critics,—who wondered how a man dared attempt to help others

before he could help himself,—whilst it involved him in great pecuniary losses, by which the property of his wife was nearly absorbed.

Pestalozzi, after relinquishing, in 1780, his favorite plan, dragged on, for eighteen years longer, a precarious existence amidst cares and poverty, which he tried to alleviate somewhat by literary productions. It was then that his celebrated book, "Leonhard and Gertrude," appeared in the form of a novel, which, however, was entirely drawn from the people, and represents, with a masterly hand, as well scenes of misery and wickedness, as also scenes of transcendent beauty, where virtue shines the more in its contrast with evil, whilst its leading idea is to place the happiness of a nation in the hands of the mothers—or, in other words, to plead for the sound development of family life, and of pure domestic affections. This book was admired by thousands, as it is to this very day, and gained for its author a high literary reputation. Nor was this his only production. On the eve of the great events of the first French revolution, were heard many warning voices of prophets sounding like the death-knell to rotten institutions and decayed prejudices. Thus we find our hero raising his voice in behalf of liberty, innocence, and truth; making, like Rousseau, researches into the natural development of the human race; stating, with the voice of satire, in the shape of fables, those faults of governments, which a fettered press dared not castigate in any other way, not even in a republic in which part of the population were yet called "subjects." But the great event at last

took place by which the concentrated woes and wounds of a nation, accumulated by centuries of mismanagement and arbitrary rule, were bursting with the voice of thunder, which found its echo also in the neighboring countries. I refer to the great French Revolution.

Let me allude to this great fact, (which forms a history in itself,) only so far as it has reference to the subject in question. After the Revolution had finished its bloody circuit within the boundaries of France, and had buried under its ruins the royal family as well as its executioners, French armies were pouring into the neighboring countries, in order to encourage the revolutionary movement there, or to encounter the avenging armies of the allied powers. At this period of French preponderance, Switzerland had been obliged to change its constitution after the model of France. Many of our cantons accepted it willingly, but great resistance was manifested to its introduction in the very centre of the country, where the Roman Catholic descendants of Tell and Winkelried show a great attachment for their old institutions and liberties. Amongst those, the inhabitants of Unterwalden especially, men, women, and even children, were seen defending themselves with the courage of despair against the invading French, who, after having conquered by their numbers, knew neither mercy nor shame, but polluted those peaceful valleys with the murder of the innocent, whilst they reduced most of their lovely villages to heaps of ashes, under which the corpses of fallen heroes were mouldering.

And it is here, ladies and gentlemen, upon this scene of horror and despair, that we see appear our friend Pestalozzi, true to the sentiment he had once expressed to his wife. But what had he to do here in this famine-stricken valley? Was this the area for the test of new experiments and principles? Was he the man to struggle with difficulties that might have appalled the strongest, feeble-bodied as he was, and having entered his fifty-third year, almost weary of his life, and only wishing to live that he might do good? And yet it was this man, who, after having rejected some favorable offers made to him by government, had spoken those memorable words: "*I will be a schoolmaster, and my place is where I can assist the suffering and the poor.*" And thus he went to Stanz, (the only place spared by the French,) and obtained the permission to occupy an old convent, where he might collect the poor fatherless children running about the streets. With some funds of government for their maintenance, and nothing for himself, he began his work alone and unassisted, having first to cleanse the children from the dirt and rags they were covered with, and then dividing them into classes, to be taught in the most simple and natural manner that human ingenuity could devise. It was here, and under such circumstances, that he laid the foundation of his immortal work.

But what were those ideas? you ask, and have a right to ask. Yet I must be allowed to state them only as far as they arose in his own mind. Great ideas spring from the heart, says some great philoso-

pher, and I therefore believe that his first idea, or rather the impulse of his heart, was *to assist the suffering and the poor*; his second, that it could be only done *by the natural development of their physical, moral, and intellectual faculties*, so as to render them fit for their task in this world as well as for their eternal vocation. But after the stating of this very commonplace sentiment, the third and most practical question arose: *How and by what means can this development be best effected*, especially with regard to the education of children? And the general answer seemed to him to be: *By reducing every science into its simplest elements*, and further, *by substituting ideas and facts for mere words, formulas, and unintelligible definitions*. Now Stanz was the very best place for carrying this into execution. For, I must observe, that in the school he conducted, there was not a single book or copy to be found, and this was the very thing he liked; for is not the teacher like a living book himself, if he but knows how to reduce the matter into its parts, so as, with the co-operation of the children, to join them together as the necessary links of an organic whole?

Let us exemplify this a little, and ask, What is the element of Number? • Answer, *the Unit*. What is the element of Language? Answer, *Sound*. What is the element of Form? Answer, *the Line*.

Now supposing the unit to be represented by one stroke, you may by two strokes represent the idea of two, by three strokes the idea of three, and so on; after which you may in a visible shape add and subtract those numbers, the multiplication and divis-

ion being merely the results of the two first operations. Now the child sees the fact itself; he deals with numbers, and not, as was formerly done, with the mechanical process of figures thrust upon the memory; and the power he obtains is astonishing. Or, take Language. The combination of sounds makes a word;—the phonetic reading was first started by Pestalozzi—the combination of words a sentence, and that of sentences leads to composition. Everything here rises, under the proper direction of the teacher, naturally, on the basis of facts, and not on that of far-fetched grammatical definitions, which tend rather to stupefy the children and to render them mute, instead of enlightening them and making them *speak*. Or, take Form—where the combination of lines (as taught in this country by Professor Whitaker, who derived it from the Pestalozzian source), proves the most effective means for the cultivation of taste and invention. This way is quite in accordance with the natural inclination of children; for what age likes better to combine, to change, and to arrange, than childhood? It further lays the foundation for mathematics; for the child sees all its elements arise in natural succession. This was the path Pestalozzi began to tread; and should it be said that those principles are already recognised in this country, I shall not regret having traced their source. With regard to the children, he had not the slightest doubt of having hit the right track; for he saw their animation, and the joy that was sparkling in their eyes. In his zeal and enthusiasm he seemed to forget his phy-

sical and mental exertions, which a man of his age and constitution must have felt, in superintending and teaching eighty rough children from five in the morning till ten in the evening, and in being, as he expresses himself, their father, mother, friend, teacher, and servant, in one person.

But he had the moral training as much at heart as the intellectual; and though he was of opinion that a *true* cultivation of the mind has a beneficial influence upon the heart and morals, yet he knew too well the power of Christian precepts and Christian examples of love and truth, not to apply them in his school. Yet even there he rather tried to produce a *feeling*, than to frame a religious dogma, and this he could only do by appealing by the simplest, and therefore most impressive language, to *the facts* themselves. In short, he did not merely talk about the duty of *love*, but he tried to make his pupils love one another. Instead of saying fine words about *truth*, he led them to *act* and to *speak* the truth. Nor did he merely give them the *knowledge* and *thoughts* of others, but he tried to make them *think* and *know* for themselves. An incident of his school may perhaps illustrate the mode and result of his moral training. It so happened that at the *time* of his stay at Stanz, a neighboring town (where William Tell is said to have shot an apple from the head of his son), Altorf, was consumed by fire, rendering hundreds of families poor and houseless. Pestalozzi, on hearing this sad news, took the opportunity, in an evening conversation with his pupils, to draw a picture of the misery of the

inhabitants, and especially of the children there, who were now running about the streets neglected and hungry, as they themselves had been doing some months ago. "But could they not come here?" was the proposal of some of the class; and "Pray let them come," was the unanimous echo. "But remember," said Pestalozzi, "if we make an addition to our number, say of twenty, your own rations, which are scanty enough, will be diminished, and there will hardly be food and clothing for all." "Oh, never mind, father," was the repeated entreaty, "let our brothers and sisters from Altorf come hither; we will share with them willingly." I don't know whether the tears starting to the eyes of Pestalozzi, enabled him to finish this day by a formal prayer; *but there was a living prayer!*

I have dwelt longer upon Pestalozzi's stay and work at Stanz, although it only describes the space of *one* short year, than I mean to do upon all the rest of his history, although it extends over the period of twenty-five years, partly because I deem the beginning and rise of a great idea, of greater importance than the successive steps of its development.

To return to history. I must remark that the vicissitudes of the war, which the Austrian, French and Russian armies were then carrying even into the remotest mountain recesses, were compelling Pestalozzi to give up his work at Stanz, which had been very trying to his health and nerves; but nothing could extinguish the spark of enthusiasm, which was glowing brighter than before, now that he had seen the practicability of his ideas. The world

again called him a fool and a dreamer; nor do I know what many people of this country would have thought of his respectability, on hearing that after his experiment at Stanz, he resorted to a small town in the canton of Berne, Burgdorf, and requested the authorities there to let him teach in a school of little children, where he might further carry out the experiments of his method. It was not honors, nor money, nor glory, but children, that he wanted, — children of pure, unbiased minds, who would not refuse to drink from the pure fountains of nature and truth. There he taught away, without much system or order, till Providence thought fit to send him younger instruments and associates, by whom his work might be consolidated. It was at this time (1800), that he was joined by my father, who was yet a young man, and had come to Burgdorf with a number of poor boys, the victims of poverty and famine, the natural consequences of a pitiless war. These boys were kindly received, fed and clothed, by the wealthier inhabitants of the town. Pestalozzi and my father soon found they were kindred in heart and purpose; and this conviction caused them to start with a private establishment of boys, (of which Pestalozzi was to be the head,) for which the empty Castle of the town afforded a convenient and healthful locality. It was there that the eyes of enlightened men and parents were more and more turned towards the exertions of this extraordinary man. Several friends of my father, from the same canton of Appenzell, were soon attracted hither, forming a valuable addition to their circle, in order to teach

and develop the different departments of science, such as Geography, History, Drawing, Singing. These young men, without much claim to book learning, but modest and unassuming, and possessed of a great deal of common sense, rallied round their friend and father with true filial affection, and applied the principle of development to their respective branches, of which a sketch and outline was for the first time given to the wider public.

"But what were those principles?" may here again be asked. "State some of the leading features." This task is one of considerable difficulty. Many people are only satisfied by some exterior and often arbitrary marks by which to recognise a system, whilst the growth of principles proceeds from within outward, and requires deep thought and correct feeling to be entirely understood. I have hardly seen them expressed in a concise form myself, and what I try to give here is mostly the result of my own feeling and experience.

Pestalozzi recommended the *natural system*, and therefore, let it be well understood, he did not proclaim himself the founder of it; for that belongs to God alone, though he may claim the merit of having *shown the way* to it in education. Those who would like to detract from his merits in this respect, are like those who might say of Columbus that it was a very easy thing to discover America, for one had but to go on board of a ship and steer for it. Certainly; but to *have shown the way to it first*, that was the great problem.

Allowing, therefore, Nature, or rather the Spirit of

Nature, to be the best teacher of her own system, what do we see in the growth of a plant or a tree? What else than a seed forming equally a root downwards and a stem upwards, from which branches will spring to prepare the formation of leaves, buds and flowers, in due time and succession. It is only when all the organic parts have been duly developed within the protecting blossom, that the envelope drops, (an act called one of *withering*, but in reality an act of progress,) and the fruit appears and grows to maturity for renewed productions. This, ladies and gentlemen, is — philosophically taken — the principle of development acting in the child. For the child, also, is a plant and flower in the garden of creation. But the difference is, that the plant may grow of itself, and the child wants training, so as to oblige the teacher to assist, in some respect, the work of nature, by applying that coöperation, which, like the warming rays of the sun and the refreshing rain, may tend to draw out the hidden powers. And if the teacher be aware of this analogy, let him be proud of his high position, for there is none above it, although it will also increase his responsibility, and make him, as it were, the trustee of the talents committed to his care. But to do this, he must build his teaching upon facts and realities; he must first appeal to the *senses*; from the senses to the *feelings*; from the senses and feelings to the *intellect*; he must start from the nearest things and objects before he proceeds to the remoter ones. After the *power of observation* has been sufficiently exercised with little children, they may be led to *compare* —

for comparison widens and expands the view—and this paves the way for drawing an *inference* or *conclusion*.

If I had to express the truth just established in one sentence, it would be, *Education must be progressive, and adapted to the child's advancing powers.*

But there is a second law with regard to the teacher, which is, not to force those powers prematurely, and to deceive himself by thinking, that when he *gives* the children a correct solution of a problem and receives it back again, he has obtained the fruit. No such thing. He has only obtained the shell with nothing in it. It is the duty of the teacher, to place only the facts before them, and to make the appropriate questions in order to *draw out* or to *develop*—perhaps with great patience and perseverance—the indwelling truth. It is only by such teaching that the child carries away everything with the power of conviction, makes it his property, and will cherish it as a treasure. Perhaps we shall now all agree to the second maxim: *Knowledge must not be forced into the mind, but must be the product of spontaneous efforts on the part of the child; it is only thus that knowledge becomes power.*

I might here adduce many more minor maxims, but must keep to the more important ones. I therefore cannot forget to call attention to that great law of Nature—*Harmony*. Harmony in education is synonymous with order and symmetry, the effect of which is certainly as music to the soul, refreshing and strengthening our moral being, and establishing peace between ourselves and the world without. Education

also has to strive after this noble end, and to attend equally to the hand, the heart, and the mind. All one-sided education is dangerous, and leads to coldness, apathy, conceit, or sensualism. It is on this account that we name, as the third grand maxim: *Education must be harmonious.*

But this harmony has also another bearing; a true education of the mind would influence also the heart, and may be applied to practical purposes. To prove this, let us resume the thread of our narrative, and cast a glance at the school of Pestalozzi and his friends. There all was life, cheerfulness, and activity. Activity is in itself a great moral principle, wherever it is properly directed. A child wishes to *do* something, and if he cannot *build*, he will *destroy*, because this latter is a shorter process than the former; but he will prefer to build and to combine, as soon as you show him the way for it, and regulate his imagination by the discipline of well connected thoughts. Look, for instance, at the mathematical branches, such as Arithmetic, as it is now taught in the best schools of this country, and tell me whether it is considered a dry branch, and whether the children would not often forego even a play hour for the sake of an exercise in mental arithmetic. This latter branch also became soon the chief glory of Pestalozzian instruction, because it was the most systematic, and best adapted to show the expansive power of natural principles. Learned men who had come from a great distance to study the method, sat there astonished, to see that they could not, even by means of Algebra, solve questions as quickly as the children

could do in their own heads, and, moreover, in their own original way. Well might Pestalozzi have been proud of the results he had obtained and the attention he commanded; but he always thought rather of humanity at large, than of the rank of the individual, and he therefore received with the same cordiality peasants, doctors, statesmen and even princes, when he saw that they were open to conviction, and would do their best to introduce those principles into their own narrower or wider circles.

I will conclude my account of Burgdorf with an anecdote, as told me by my father, which will show the enthusiasm of this extraordinary man. A foreign ambassador had been announced as wishing to visit the school. Pestalozzi was at that time confined to his bed by the most violent pains of neuralgia, which nearly prevented him from walking. He nevertheless insisted on being present on the occasion, and, supported by my father's arm, he — not without many a sigh — entered the school. There he began at once to ask questions, to teach, to explain; he gradually became so animated, that he left my father's arm, walked from one form to another with the step of youth, forgot his pains, nay, as my father asserts, lost the very last trace of them. The mind had triumphed over the body, and performed a cure which no doctor could have achieved in so short a time.

But to resume. Pestalozzi's stay at Burgdorf had been a decisive one for himself and for his theory. It had revived his faith in humanity. He had been sup-

ported there by true and faithful friends, who would — even had he died — have proclaimed the truth of his principles with the same ardor of conviction as himself; he had been honored with the approbation of noble-minded and enlightened friends of education; but, what was more, he had been favored with the blessing of the Almighty Father on high, in whose service he was working.

For some reasons, which it is not here the place to state, he exchanged, after some years, his residence in the town of Burgdorf for that of another small town, called Iverdon, situated on the shores of the lake of Neuchatel in the western or French part of Switzerland, where he occupied the old castle, which had once served as a fortress against the invading army of the Duke of Burgundy, but which was now thrown open, as a bulwark of education, to all nations that wished to send thither pupils or students of the method. And, sure enough, they came; for the name of Pestalozzi was at that time gaining a European celebrity. I may here observe that one of the mighty blessings of the Revolution has been, to direct the attention of Princes and Governments to the cause of the evil by which poverty, ignorance, unbelief, and a disastrous confusion of ideas had been engendered; and noble-minded philosophers and writers, such as Fichte in his letters to the German nation, and Madame De Staël in her book on Germany, were now speaking of the natural system as propounded by Pestalozzi, as the best means for the *regeneration* of the people. The institution became soon filled with pupils of almost all the Euro-

pean nations, rich and poor; for Pestalozzi, to his own pecuniary detriment, never could refuse access to any one, whom he saw anxious for the truth. But besides the regular pupils, mostly boys,—for the females were in a separate house,—there came a great number of younger and older men, teachers, doctors, professors and clergymen, to study the method and art of teaching, and to sit down with the children in order to master the elements of a science, which had been imparted to them in reverse order from the natural one, and which makes it almost impossible to come down to the simple standard of the children.

Many young and talented men were also sent at the expense of governments themselves; as, for instance, by Prussia, which has always been in advance in the path of enlightenment; by Holland, Sweden, and — strange to say — by Roman Catholic Spain herself, whose temporary ruler — the so-called Prince of Peace — an enemy of the Jesuits, introduced the system into his own capital, Madrid, where, however, it became soon extirpated by adverse influences. Even the mighty ruler of the Russian Empire, the benevolent Alexander, had his attention drawn to this focus of education; and when, in the year 1812, the allied armies were stationed near the Rhine, he honored Pestalozzi with a visit, and asked of him a teacher of his school, to conduct the education of the imperial princes. I do not mention these striking facts as adding weight to the excellence of *principles*, which do not require the sanction of monarchs, but rather as matters of history, the importance of which cannot be overlooked; for, in other respects,

it was quite as honorable for Pestalozzi, to count the prince of geographers, Ritter, of Berlin, amongst his most zealous friends and admirers, of which friendship several of his letters in my possession will bear testimony. I mention this man particularly, as having had great influence on the mind of a Swiss compatriot of mine, whose lectures or writings nearly all present may have enjoyed — I mean Professor Guyot, now residing in this country.

It might be argued, that this public attention, combined with many marks of distinction, would have swelled the pride of many a selfish and ordinary man; but whether it did so with the subject of our memoir, may be seen from the memorable words he uttered on the occasion of a visit made by him to the King of Prussia, then at Neuchatel. Pestalozzi happened to be very ill at that time, and being lifted into the coach he fainted several times, so that his friends strongly urged on him to give up his intended visit. "No," said he, "let me go on, for if by my humble intercession I shall only effect, that a single child of Prussia shall receive better instruction than before, I shall be satisfied!" A remark, which could not fail to silence his friends, although, perhaps, they could not help uttering the exclamation — "What a man!"

Do not believe, however, that such a movement, which was shaking the hollow structure of the old school system to its very foundation, could escape either envy or slander; but, just as in constitutional government the attacks from the opposition will only rouse the loyal party to use fresh arguments and

to make renewed efforts of action, thus it proved, also, in the establishment of Pestalozzi, which, with its mixed assemblage of several hundred persons of every sex, age and nation, might be justly compared to a little world governed by patriarchal rule.

Ladies and gentlemen, — though many more incidents of that latter period might be commemorated, and, though I hold documents in my possession, which would tend to illustrate more the characters engaged in the work, and to trace its spread into other countries, yet I am afraid of trespassing too much on the limits assigned to a lecture, and may adduce them on another occasion. Before closing, let us cast one more look at that united family, assembling on the birthday of their venerable father and teacher, who looked back on nearly seventy winters of an agitated life, and who was addressing them in fervent, and often poetical language, full of love towards all, and of faith and thankfulness to the Giver of all good.

After having, in one of those speeches, (I think in the year 1811,) specially addressed all the members of his institute, the little children, the elder ones, the young men and women, the foreign guests and visitors, the teachers, his oldest associates, and, lastly, his faithful wife, — he closes with the following sentiments, spoken in German, of which this is but a feeble translation: —

“O! my friends, before closing my eyes, my last word shall be this: Pray do not deceive yourselves about the heights you have to ascend in the fields of science; they are much higher than you can ever

imagine. On reaching one altitude you will find yourselves at the foot of another, and if you stop below in idle musing, your foot will become weak and disable you from climbing to sublimer heights. Whosoever among you is strong, O let him help the weaker one, but whosoever is weak, let him not despair, for God is powerful to the weak, if he but feels his weakness. He does not regard the strength, he regards the heart. If such were not the case, I myself should not be standing before you now; I should not be called your father, nor would my work exist. But what is our work? Like a river falling from the mountains, our work took often an unexpected direction. Ourselves, placed at its source, hardly knew sometimes where its current would go. It often received rivers of different water, which mingled themselves with the original ones. As the work of man, it often stood still before the obstacles of impending rocks; but as the work of God, it pierced triumphantly those strong masses, so as to appear again in a new and purified creation.

“O Lord, my work is *Thy* work! Thou hast placed me upon a mountain, which I did not ascend myself; Thou didst assign me a place I am not worthy to occupy. As a steward manages the house of his employer, thus will I do faithfully for the remainder of my life. O my beloved ones! live in harmony and love. Under its protecting shelter let me walk the last faltering steps of my life, so as to find the peace after which I long; for my soul is weary, and my spirit longs for the refreshing slumber, and my

head for the pillow, from which I never more shall rise. Amen."

Ladies and gentlemen! My task is over; for, although he who spoke these words from the fullness and longings of his heart, did not lay down his head till sixteen years after, (1827), in his beloved Newhof, I will draw a veil over the last part of his life, which was full of clouds and storms. He lies in the silent grave, and so do his eldest friends and fellow-workers. They are gone, but not forgotten; for when, in 1846, on the 12th of February, the hundredth anniversary of his birth was celebrated through all towns and districts of Switzerland, Germany, and other parts of Europe, you might have seen many of his former pupils reminding each other with tears in their eyes, of the happy days they had spent at his side; whilst the assembled thousands, young and old, brought homage to a man, by whose strenuous efforts the school had been reformed and converted into a place of blessing for present and future generations.

Happy shall I be to find the same seed growing in New England, and in the other States of the American Union, where so many and noble exertions have been made for the cause of education. Happy should I even be, to find that the principles I have tried to put forth are so much known and carried into practice, that my own remarks may seem either unnecessary or too late.

But if there should be a tendency or a fit of impatience to force the tender plant of education into premature growth, and hence into premature decay,

so as to cause it to spread its roots and branches rather in length and breadth than in depth and height, then would I point to the form of the venerable old man, whom I have just been placing before you, holding up his warning finger, as if he would say: "Mind first *the root and foundation*, and give them time for development, and then you will see a tree arise, holding firm amidst storms and tempests, and raising its crown towards the bright regions of Heaven!"

LECTURE II.

ON THE USE OF RULES IN TEACHING READING.

BY FRANCIS T. RUSSELL,
INSTRUCTOR IN ELOCUTION IN TRINITY COLLEGE, HARTFORD, CONN.

MR. PRESIDENT AND MEMBERS OF THE INSTITUTE:

I AM honored, by the kind invitation of your Committee, with the opportunity of appearing before you this evening. The subject upon which I am to speak,—the one most familiar to me, and the only one in which I could hope to interest you, on an occasion like the present,—has been chosen for me. But if I rightly apprehend the purpose for which you have assembled here, the merely practical turn which will be given to the lecture will not be altogether inappropriate.

Those who feel an interest in the progress of education, are always willing, I believe, to receive information as to the results of the methods and experience of all who labor in any department, for the good of the common cause. There are, un-

doubtedly, many in this assembly, whose years of experience in the high calling of the teacher, must render familiar to them the best methods of teaching successfully the various branches of education introduced in our schools. But, even from such tried veterans in the service, admissions are made which clearly show that the subject of elocution has been found comparatively difficult to both teacher and learner, and that it has been treated with less success than any other. Indeed, we find everywhere, great reason for such admissions. It will only be necessary, in proof, to refer to the comparative results of school training, as exhibited in the counting-room and in the pulpit. The occupant of the one seems thoroughly prepared, — ready for his work, — while the other feels continually the great want of similar perfection in his school training. To teachers who have experienced the difficulty to which I have referred, and who have observed its results, I respectfully address myself; presenting the fruits of several years' experience and observation, exclusively devoted to the department of education in question; and this I do, in the hope that what has been found to be reliable, and, to a greater or less degree, successful in the experience of an individual, may suggest some principles which are at least worthy of being reduced to the test of experiment by others who are occupied in the same field of labor.

The subject of elocution is so extensive in its ramifications, and so abundant in its topics of interest, that it would be impossible, in the compass of a single lecture, to treat it satisfactorily, or, to any

extent, practically, in detail. Your interest, too, in the art itself, is sufficient to render such an attempt unnecessary, even if successful. Nor would any lengthened exposition of theory be suited to the practical purposes for which the Institute is now in session. The present lecture, then, must necessarily be limited to the consideration of such subjects as are chiefly valuable in the routine of school instruction in the art; and as there has been a variety of opinions regarding the best methods of instructing pupils in this department,—some objecting to the use of rules, and others holding to them,—the circumstances have suggested to me the limitation of my present remarks to the *use of rules in teaching Reading*.

Referring to the use of rules, I shall not, I hope, be understood as meaning arbitrary or mechanical rules. These are always unsafe, often positively injurious; since they may be grounded on mere individual preference, whim, or caprice. We have an ever memorable example in a time-honored school manual, to this effect: "In the utterance of the first sentence of a piece in declamation, advance the right foot and raise the right hand, extending the arm horizontally, and holding it in that position until the sentence is uttered; and then let it fall as if lifeless, at the side. In the utterance of the second sentence, the left foot is to be advanced, and the left arm raised, and the same rule observed as with regard to the first sentence. In the utterance of the third sentence, both hands are to be raised, the arms are to be extended horizontally, and, at

the close of the sentence, fall, as if lifeless, at the sides."

These are not properly rules, but only directions. They are mere empirical prescriptions,—recipes of individual authority,—in plain terms, respectable quack specifics.

Rules which are rules, are merely the classified applications of principles. Rules are merely formative; principles are creative. Rules are but deductions from principles. Such rules are necessarily sound, wholesome and just,—the regimen of reason, in the intellectual diet. Such rules are sure and true; for they are but the imperative assertions of truth. Of such rules we can never have too many; nor can we ever work too earnestly in the application of them. They are, in fact, a pure intellectual discipline, in their spirit and their uses.

He teaches poorly, who does not refer every rule he gives to its parent principle. The rules of reading are, all of them, but deductions from the principles of elocution; and these, in their turn, are but the aggregated records of actual living nature, and faithful observation of the associated facts and relations of mind and voice.

There are many teachers who would object entirely to the use of any rules whatever, in giving instruction in this department of education. But it will be found that their theory does not correspond with their practice in this particular; for, if a pupil, while reading his lesson, should keep his voice suspended at the end of a sentence forming complete sense, the rule would be immediately applied,

"Give the falling inflection at the close of such a sentence." This certainly would be one rule; and, if the articulations were not distinct, the teacher would add another; and, in a very short time, he would have thrown out rules enough to form a respectable treatise, against the use of which, however, he would, if consistent, all the while protest. But these directions given by the teacher, seem, it may be said, to be such every-day matters as hardly to deserve the name of rules. They are rules, nevertheless, founded, like all correct rules, on certain truthful principles; and they are just as serviceable as any other rules which can be formed. It is only necessary to gather them together, in their natural order, and arrange them under their appropriate heads, so that, from the first, precept may seasonably guide the pupil to the true use of the voice, instead of leaving him to labor, afterwards, through the tedious process of correcting false habits, which might so easily have been superseded by good ones.

There are other objections, however, existing, particularly in the higher departments of the art, which are not so easily dismissed. It is said that the use of rules will only serve to distract the attention of the scholar from the reading, and subject him to the dreaded task of committing to memory a great deal of technical matter which he does not know how to apply. This would certainly be the result of the misapplication of the rule, and the want of information on the part of the teacher. Indeed, both difficulties often come from the same source,—the

want of a thorough-going, practical knowledge of the whole subject, on the part of the teacher.

Unfortunately, teachers are as sadly given to riding hobbies as politicians are ; and those, perhaps, who would be selected as the strongest advocates for teaching by rule, might only illustrate the artificial result, which rules, properly applied, do *not* tend to cultivate. If the teacher pays undue respect to mere rules, to the neglect of the "weightier matters of the law,"—the principles of expressive, natural, effective utterance,—he but poorly illustrates the use of rules. In this, as in all matters where there is room for diversity of opinion, we find the two extremes, of enthusiasm and indifference. The enthusiastic may injure the cause quite as much as the indifferent. But when indifference is the cause of objection, it is but reasonable to suppose that it is the result of lack of information, which can hardly be an excuse for any one who professes to *teach* any branch, on which information may be easily obtained.

The chief objections made to the use of rules, may, we think, be classed under those already presented, which resolve themselves into one of these two difficulties,—the artificial result, and the want of an understanding of the subject;—the latter of which will be more fully discussed as we proceed.

The most conclusive mode of answering objections of the former class, will be, to show that there is an absolute *necessity* for the use of rules in teaching reading.

The rank which elocution takes among other

branches, plainly assigns it a place among the arts. There can be no art without principles; and from principles are deduced rules to guide us in the application of the principles. Drawing, painting, sculpture, music, — the highest of all forms of art, — are taught by principles and rules. Those teachers who are content, in teaching reading, merely to say to the pupil, "*Read naturally*," might almost as well say to the learner in art, "*Draw and paint naturally*," — without giving any rules to guide the eye and the hand. We cannot doubt, for a moment, that music is to be taught by rule; and yet it must be admitted that it is a higher art than that of speaking. Imagine, for a moment, a teacher ignorant of the principles of music, or the benefit of that practice which is the result of rules, attempting to conduct a singing exercise in school, — it is but reasonable to suppose that there would be a speedy dispersion among the listeners and all concerned.

If the art of music requires rules to lead to the true knowledge and application of its principles of melody and harmony, — and, the richer the effect, the greater the number of rules, — then, surely, an art so nearly allied to it as that of elocution, must have a corresponding system to aid in teaching it.

The instinct which instructs us in the recognition of the deep philosophy of the principles of speech, can never be clearly ascertained. Why it is that even in infancy, before habit can have influenced the ear, certain emotions should prompt certain sounds, — and the converse, — is beyond our comprehension; we can only receive and acknowledge it as

a fact. We know that the pathetic cadences of sorrow, the moanings of pain, the groan of despair, the shriek of terror, the thrilling shout of mirth, all affect the soul sympathetically: the very sounds, though we hear no words, speak to us with an appeal stronger than that of mere verbal utterance, — a fact which shows clearly that there is a distinct system of principles of vocal utterance to be drawn from the sounds themselves. It is easy to note the difference in the character of the expression of these emotions; and the difference is great enough to establish certain principles regarding the nature of the sounds, and their contrasts with each other. These principles are true, — they are natural, — and, if we read or speak naturally, we follow these same principles; and, to aid us in following them, we must have the guidance of rules, where the ear is not competent to seize, at first, upon the principle. If, however, the ear is sufficiently correct to appreciate the principle, though the rule has lost its use as a prompter, its recognition can be of no possible injury. But, owing to the vitiating effects of false habit, it is very seldom that such acuteness of ear can be met with.

If that perfection of expressive utterance, which is acquired in childhood, could always be retained through life, then rules would indeed be useless. But now we need them, to lead us back to the first principles of utterance. The "natural gift," as it is called, of the uses of the voice in music and elocution, consists chiefly in the purity and propriety of expressive tone, as instinctively used in childhood,

but preserved, more or less, from the ruinous effects of false modes of utterance, which close the ear to melody, and thus render the voice incapable of producing what the callous ear refuses to dictate. Now, it is the duty of the teacher, with his knowledge of the natural principles of speech,—which can be acquired only by study and observation,—seasonably to apply the rule, and thus preserve the utterance of childhood in its perfection. If the young reader were properly instructed in the principles and rules of expressive utterance, his knowledge would enable him to anticipate faults, and, where they appeared, to correct them. How successfully might reading be taught by such means! As the pupil, from the moment when the expression of feeling was as natural as its existence, had been guarded from false habits, so improvement would be constantly apparent in the formation of good ones; and yet, as will be plainly seen, such a result supposes the existence of principles and rules. These are the only means by which the desirable results can be attained. The use of rules, therefore, founded upon the common principles of all expressive art, becomes a matter of necessity.

But one of the strongest objections against the use of rules, lies, no doubt, in the fact, that many of the systems which are followed with indifferent success, are not founded upon those natural modes of utterance, which alone can make the rules of any practical value. This is an objection of great weight; and unfortunately there is too much ground for it. If the foundation of the rule be wrong, its

directions must, of course, be arbitrary and unnatural. The effect of the use of such rules, must be the acquisition of habits which, however closely conformed to the rule, can never be of any service in making the scholar read with the perfect ease and propriety of utterance, which characterize the natural function of speech. If, therefore, a system has been tried which has an unnatural foundation, the defects in training are not to be attributed to the use of rules in general, but to the false system upon which the rules were founded.

What then is the true basis upon which to found rules for expressive utterance? Let us look, for a moment, upon what reading or speaking is. It is the expression of thought and feeling, in various degrees of effect, by the use of words. But, which is of greater importance, the thought and feeling, or the language? It would seem, at first, that they must go together, in order to make either intelligible. But it will be found that, in the expression of strong emotions, the feeling which the speaker manifests, may be easily understood without any resort to the use of words. How often is it the case, that a distant listener will be absorbed with the earnestness of the feelings of the speaker, when no word can be clearly distinguished! This fact plainly shows that it is the expression of feeling which we then appreciate, entirely distinct from the use of words. The language of emotion is not, in all cases, dependent on the intelligible use of words; for, even in a foreign tongue, which is not at all familiar to us, we can readily distinguish between the expression of

anger, and of love, of sympathetic sorrow and condolence, of the inspiring fervor of joy, the deep breathings of devotion, the shout of courage; and so of all other effects of impassioned feeling, as uttered by the human voice.

There is a great law which governs this fact. All nations derive from a common origin the instincts of feeling. When the heavy curse of the confusion of tongues was visited upon the race, there was, in mercy, still left to man, a common means of intercourse, — that of sympathetic feeling; feeling, producing a common language of expression, in tone, look, attitude, and action, which still remains the same, the world over. The expressive utterance of feeling is not confined to the voice alone, — there is the eloquence of the eye, the lip, the hand, the arm, the whole body, indeed; but, above and beyond them all, is the divine gift of the voice, with its numberless tones of feeling, with which, at present, we are concerned. If it were possible to separate the intellectual from the emotional nature, we should find the latter to be the fountain of all expression. In the varied intercourse of social life, we utter what we have to say, from feeling; — all language is the voice of feeling. We may *think* without emotion, but we cannot speak or write without it; for communication implies sympathy. Written language being used, chiefly, as the vehicle of feeling, to find appropriate tones of expressive, intelligible utterance in the use of words, we must therefore ascertain the feeling which prompts to utterance.

The study of the principles and the application of

the rules of utterance, must therefore be founded upon the nature and character of feeling, and not upon abstract forms of thought or of language. It is true, we have to deal with the visible or audible signs, — the words which are found in our reading-books; but the chief use to be made of these, is to trace, through them, the nature of the emotion which first prompted them. We thus make ourselves, as it were, the author himself, by drinking in, through the language, the inspiration of his feelings; and when we once have the *feeling*, the utterance, if not perverted by false habit, will be as natural and as easy as the process of respiration. Language, interpreted by certain rules, is the guide to the feeling; and the expression of the feeling may be aided, in the same way, by rules founded upon the principles which move to utterance: both issue as streams from the same fountain; — rules of language, to convey the sentiment to the intellect of the hearers, — rules for the utterance of this language, to carry it straight to the heart.

It will now, we trust, be clearly understood in accordance with these views, that all rules for reading and speaking, must be founded upon principles indicated by the character of given emotions. There may be, it is true, strictly intellectual uses of language, which cannot properly be classed under the head of emotion. But the language which is given to us, as the means of communication, by the living voice, in reading and speaking, is chiefly the language of feeling; and upon this fact we found the

rules which guide us in expression. When the feeling so far subsides as to reach that unimpassioned state which may be called *thought* merely, rules of utterance are then to be applied to those degrees of *thought* which, by their comparative value, lead to certain uses of the voice, of a more quiet and restrained character, than those formed upon the utterance of emotion. But it is not the language which is employed; it is the character of thought, or the kind of feeling which that language expresses, which is the foundation of the rule. With such ground to rest upon, rules are no longer arbitrary directions of capricious minds, but results of the universal law of emotion.

Dr. James Rush, of Philadelphia, in his work entitled the "Philosophy of the Human Voice," was the first to detect and exhibit all the phenomena of utterance, classified upon natural principles, — and thus to lay the true foundation of elocution. Former systems, — which grounded rules of vocal utterance upon the mere syntactical forms of language, without regard to the emotion expressed, — were, to a great extent, artificial and arbitrary. Rules founded merely upon certain grammatical distinctions of language must, of necessity, inasmuch as the grammatical or syntactical arrangement has nothing to do with the nature of emotion, lead to the formation of unnatural, unmeaning styles of vocal expression. But if feelings are known by the utterance of certain complex sounds of voice, and these sounds can be distinctly indicated and defined, and reduced to their component elements, then the rules which

result from the recognition of these elements, if truly applied and properly followed, must lead to natural, appropriate modes of utterance.

We are next concerned to know how these rules are to be *applied*. The process of analyzing the portion of reading assigned for a lesson, so as to ascertain its pervading sentiment, having preceded the exercise of reading, the rule is applied which leads to the appropriate expression of the sentiment. At first, this matter of analyzing may seem difficult; but a very little practice will enable the student to detect very readily the character of the emotions which are presented in his lesson. For a fuller statement and explanation of this process of analysis, I may refer to a paper in the August number of the Massachusetts Teacher for 1850, and to a lecture contained in the volume published by the American Institute of Instruction, for the year 1837.

Even young pupils will take up, with a great degree of interest, this practice of defining the feelings in a given passage, and will attain astonishing proficiency in the exercise, in a very short time. The nature of the feeling having been ascertained, then follows the rule for its utterance, which the teacher, guided by his own ear, observation, and study, knows how to apply. This method implies, of course, sufficient familiarity with the subject, on the part of the teacher, to detect the rule, and to adjust its application, by criticism and directions for the scholar. The teacher may not, it is true, possess at first, the requisite degree of such knowledge; but it can be easily acquired by all who are diligently

disposed. All this, indeed, is required by the legitimate inductive method of instruction, founded upon the observation of natural facts, from which the rule is deduced and applied. By this mode of applying it, the rule becomes familiar to the pupil's mind, before he is really aware of it in form; while, through the previous analysis, the interest of a strictly mental exercise has been accompanied by a practical instruction in the use of the elocutionary rule. This intellectual activity and entertainment have been mingled with instruction, and the end attained without any tedious study into the nature and application of the rule.

In teaching the various classes of a school, there should, of course, be a difference observed. But this should be the general plan to be followed: the rules of utterance should, in all cases, be ascertained and applied to the successive passages of a reading lesson, either by the teacher, so as to illustrate them fully to the younger members of the school,—or by the scholar himself, if competent, to enable him to observe attentively the use and power of language, in its connection with utterance,—or by both the teacher and the pupil, so as to give additional interest and efficacy to the exercise.

Now, to pass to a few simple illustrations of this system. Let us take, for the lesson, a subject in which children feel a real interest,—an anecdote, for instance, or a ballad referring to an orphan child. The class is assembled before the teacher. The interest of the pupils is secured by a few words of explanation from the teacher, on the meaning of the

word orphan,—on the sad lot of such children as are not similarly blessed with the happy hearts around him,—on the evils which may befall the child without a parent's love to protect and guide and cheer it. There are many other such thoughts, which naturally arise, and would at once give a living interest to the subject. The teacher then proceeds to the analysis of the piece itself, dwelling upon a fuller explanation of the stronger emotions or descriptions,—working the feeling of the piece gradually into the hearts of his pupils,—till the sympathetic feeling with the author is fairly imbibed. The most sensitive of his young audience will begin, perhaps, to show by the moistened gleam of the eye, that the seed has fallen on good ground;—the lip quivers,—the nostrils dilate,—the sparkling globule of feeling fills the eye, courses its way round the lid, till, at last, it spills out upon the cheek, and pours down upon the reading-book, in a stream of sympathy, for the *poor orphan*. Then the living tones come out from the beating heart, and lend a tremor of feeling to the utterance of the words, which is irresistible. Coarser natures, it is true, would be more difficult to reach by sympathetic appeals. But there are few so hardened as not to be, in some degree, capable of being excited, to a certain extent, sympathetically,—sufficiently, at least, to render even moral improvement a matter of hope. Perhaps a scholar, whose voice is defective, endeavors to read a piece, but fails in the expression; the teacher then applies the simple rule, that pathos requires a soft, subdued, slow, plain-

tive utterance, and illustrates, perhaps, by Mrs. Opie's touching piece, entitled "The Orphan Boy:"

"Stay, lady! stay, for mercy's sake," &c.

Let us suppose a piece of a different character in which there is grandeur of description, eliciting sublime emotion. The feeling is to be kindled in the hearts of the scholars, by the same process as before. It is a description, perhaps, of a storm at sea, that forms the subject of the lesson. The picture is painted for the scholar by the teacher; he explains the full meaning of the words; he proceeds in his language to illustrate more fully; he catches the feeling himself, and stirs up the hearts of his scholars, till they are alive with interest, and ready to express it. They are out, in imagination, upon the boiling surf,—the waves roll in mountain majesty and terrific force,—the wind howls through the rigging,—the ship tosses and leaps from billow to billow,—the lightnings flash, and the thunder rolls: the pupils see all this with the mind's eye; they feel it, and are ready to utter it, in expressive tone, at the signal from the teacher. It will at once be seen that, by such a process, the feelings can be roused, and the expression given. If there is a failure in the utterance, the ready ear will detect it, and the fault will be corrected by the rule given by the teacher,—or by the scholars even; for those who are filled with the emotions of the writer can tell why the voice does not fill the ear with the emotions which they feel;

and in this way, the application of the rule becomes almost instinctive.

The piece may be of a joyous character. The whole soul is now to be filled with the glad emotion, which is produced, as before, by dwelling upon explanations and illustrations. Perhaps some poor fellow, fifteen years of age, with the "mannish crack" in his voice, in great doubt as to the result, makes an effort to express the inspiring fervor of the joyous emotion. He fills his lungs for a full and hearty utterance, and begins with a full, round, manly voice, which, quick as the lightning's flash, changes its course, and goes off, with a sharp whoop, into some ventriloquial note far above the ledger lines of any known scale, leaving the other half of his voice fathoms below. This is too much for the school, and even the teacher. They send the electric current of mirth from one to the other; and, in an instant, the whole school is convulsed. But, in the language of the poet, the accident is "converted into good;" and even of this accident the teacher avails himself, to catch the exhilarating glow of feeling, and works it appropriately and effectively into the expression of the emotion, in the reading lesson.

The subject may be of another character still. The depth of *awe* is, perhaps, the emotion to be expressed. Then would be the appropriate time to illustrate, by suggesting the many associations which would excite this emotion. If the feeling takes hold of the school, there will be a silence, of which the teacher avails himself, to illustrate the proper expression. An impressive example may be found in those

strains of beauty and power, by Mrs. Sigourney, on the tolling of the bell of the steamboat Atlantic, when that ill-fated vessel was wrecked upon Fisher's Island, and the sea,—the “fatal bell-man,”—in its mournful surging, caused the tolling of the steamer's bell;—an appropriate requiem for the lost passengers and crew,—

“Toll ! Toll ! Toll !” &c.

But this is a degree of feeling not so frequently found in reading exercises. The incidents of most narrative pieces, if clear in expression, would perhaps be sufficiently illustrated by the reading of the piece by the teacher himself. This would, of course, render it a matter of necessity that he should study and practise the reading of the selection, himself, before teaching his pupils. Indeed, this is always his duty,—if he would really *teach reading*.

It will not be necessary to pursue these illustrations farther; for there is no end to the extent to which they might be carried in detail, to exhibit the endless diversities of emotion and correspondent expression. I have supposed the reading lesson to be exemplified by the voice of the teacher, as that is by far the best means,—but not, by any means, the only method of teaching. Those who do not feel prepared themselves to illustrate, can call out the true utterance from their pupils by suggestions, explanations, and criticisms, which, although the process is slower and more circuitous, yet reach the same result.

The effects of such training in school reading, will

give to the scholar what all rules in the art of reading tend to cultivate,—*expression*. Without this power, reading becomes only the mechanical articulation of syllables; but, with its aid, every word becomes instinct with life. It creates thought, awakens feeling, unites the reader, and the listener, and the author, all in one current of sympathetic fervor;—the lips of the reader are touched with the live coal from off the burning altar of eloquence; and the whole soul is kindled with the Promethean fire. Reading is thus allowed its full and free scope and proper use. Instead of being the mere letter of the school task, it becomes the most interesting, perhaps the most improving of all studies. It makes the scholar the student of nature; for the rules have done their work, in guiding him to natural expression. Art is thus lost in the grace and power of nature.

We often fancy, in listening to a good reader, that the graceful propriety and truthfulness of utterance, which so enchant the ear, are unassisted nature. But it is seldom so. The voice, to be used effectively,—naturally,—must be exercised, as we exercise the mind. It is a divine gift, which we are to use and perfect by constant care and training. If the mind is allowed to rust,—if the physical nature receives no development by exercise,—all are aware of the result; and so it is with the voice. We need the aid of rules and system to guide the mind, and strengthen the body; and to render the voice similarly healthy and pliant, we must follow true principles and rules, to direct its exercise. The effect of

true rules, properly applied, will be to cultivate ease, freedom, fluency, versatility, propriety, individuality, —in short, natural expression in reading; while it imparts to the voice the good results of purity, mellowness, and resonance in quality; depth, volume, compass, and power. These are the sure effects resulting from the diligent and careful application of rules.

But it is not only in the matter of expression that such a favorable result is manifest. The true use of the rules of analysis, gives to the scholar the faculty of detecting the beauty and power of language, as the expressive medium of thought and emotion. Its value as a rhetorical exercise simply, is incalculable. It creates, moreover, a true taste, by moulding the utterance of feeling;—it controls and regulates the functions of the emotional nature. That which is most salutary and healthful in character, is thus made to impart the greatest delight; and the reading exercise becomes a source of the highest enjoyment, instead of being a dreaded task, performed with listless indifference or positive discomfort.

These great results are of inappreciable value to the teacher, not less than to the pupil. The teacher, with his ear cultivated, by rule, to detect the beauties of the melody of the speaking voice, uses it to the greatest advantage in the school-room. He creates harmony whose vibrations charm the ear of his scholars; and they return to him, by sympathy, the same melody. A harsh, coarse voice, from a teacher, puts the nerves of the scholars into the most uncomfortable state of action. There is, then, a constant

fretting on the scholar's ear, which must be apparent in its effects on his voice; and the discord extends not only to the use of the voice, but throughout all the exercises of the school. We have witnessed both effects, again and again. A word from a teacher with such a voice as any one may cultivate with care, seems to command, at once, the attention of the whole school. The pupils are compelled to listen, from the very power and harmony of the vocal sound. Hence it will be seen, that the voice may be a great moral element in school discipline, and the teacher may cause his school to live in an atmosphere of harmony and concord, or may doom it and himself to the harsh and disagreeable tones of uncultivated, undisciplined, and discordant jargon. It behoves every teacher to look well to this matter. Children learn the use of the voice by *imitation*,—the result of unconscious sympathy: the ear may be tuned and the voice "set," by the skilful teacher, to melody that may sound through life.

Reading is taught, to a great extent, by imitation. If the teacher prefers to teach all by this method, as he may the younger pupils, with great success, how important it is that the model should be a good one! that the voice should, at least, be, pleasant, and the ear true! All this the teacher may secure for himself and pupils, from the right use of rules. The teacher neglectful of these matters, should shut himself up with his pupils, and hold his own discordant jarring within the walls of his own little republic. He could then consult his own taste and pleasure in the matter of introducing as much melody or as little

as he might think fit, if it were not that the results of school training extend far beyond this limit. The effects of school training are to be apparent in the more practical and influential scenes of out of door and after life. If the teacher has been faithful in the discharge of his duty, the voice, in the home circle, will "move tunefully along some glorious page of old," or will throw around the events of the day, as chronicled even in the newspaper, the living charm of true utterance. New facts will become, in this way, instructive truths; while the wisdom of men of older times, shall be presented with a power which causes us to feel that they still "rule our spirits from their urns." The tedious hours of the sick room would often be lightened of many a sigh, if the melody of the human voice, reading expressively appropriate thoughts, could more frequently be heard there.

But the influence of school training in reading and speaking, does not stop here;—it goes beyond the home uses of it, far out into the busy world. Its power is there to be exercised, for good or for evil; it reaches our halls of legislation; it goes beyond, and reaches the highest of all earthly thrones of moral power—the pulpit. Do not say this is carrying the matter too far. School habits cling to us through life: their effect is as apparent in the use of the voice, as in any thing else to which they may apply.

In our country, where public speaking is the high road to honor and influence, what might not the nation become, with its speakers properly trained!

Eminent, but, as yet, rare examples of this kind, are familiar to us all. What a power might be exerted in the pulpit, which all are conscious is lacking, owing, greatly, to the want of the true uses of the voice—an utterance untrammelled by the influence of false school habits and neglect.

The influence of school training in reading and speaking, might be traced to many other uses; but we will include, in our present remarks, but one point more. As already shown, the voice, by the proper application of rules, is so cultivated, that it may be used in the expression of any feeling; and by this process of training, the emotional nature is excited: those feelings, too, which are most ennobling and exalting, are chiefly selected, for exercises in expression, as best adapted to train the ear, and fix the use of the voice. Thus instinctively, language, in its purest and best forms, while employed for the purposes of vocal culture, tends to cherish the noblest sentiments. What a future would this promise for our literature! The children of our schools, and the youth of our higher seminaries, being so instructed as to love only what is pure and ennobling, the nightshade of licentiousness and infidelity, now creeping stealthily around the high-raised battlement of our good old Saxon tongue, would wither at its root, and fall to the ground, for lack of nourishment.

Thus have been presented a few thoughts on the use of rules in teaching reading;—they are offered in the full assurance, that, if faithfully followed and applied, by such means as every teacher has within

his reach, they will secure the results referred to. Although to some, the task of accomplishing thus much may now seem difficult, I would say to my fellow-teachers who are turning their attention to this subject; rest assured that every effort made, will impart a new pleasure; and, after a few months' trial, you will be, I trust, sufficiently rewarded in the consciousness that you are able to teach reading successfully, and that you have been effectually aided, in attaining this result, by the *Use of Rules*.